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The Moral Effect of the War Upon America

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Recent experiences in Europe may have led to over emphasis, but I am constrained to the feeling that the moral effect of this war upon America may be worse than upon any of the nations involved. Among the belligerent peoples there are compensatory influences for its awful tragedies. One witnesses examples of splendid bravery and self-sacrifice, the spirit of both patriotic devotion and Christian resignation on the part of widows and children, of allegiance to conscience, the willingness of the rich to share with the poor, the deepening of the religious sense, which in some cases has risen to a spiritual atmosphere far above the conflict, the sense of a sublime faith in the future, in some cases the discrediting of militarism, at times the spirit of intercession, and many other moral and spiritual elements which, perhaps, go far to counteract the demoralizing influences of human strife. Many or most of these elements are wanting in the moral atmosphere of our country.

"What right has the United States to intervene!" protested the wife of a pastor in Paris as we were at dinner on Sunday, when the word "intervention" happened to be used by a member of the group about the table. "The United States has shown no interest or concern in matters of justice and righteousness. They have simply kept their eyes out for commercial advantage. To be sure, they have supplied the allies with munitions, but it has been a purely commercial transaction, and they would just have soon have sent the munitions to any other country for the same or more money."

My friend in Paris was not without grounds for her vehemence. We have given ourselves over in many directions to the commercializing of the misfortunes of our brethren across the sea, even to the amplitude of complacency. And we have exhibited at the same moment the spirit of Pharisaism and thanked God that we are not as other men are, especially as these poor publicans in Europe. We have forgotten that the same material ambitions and selfish competitions and suspicions which have caused this war are right in our own midst. The nations of Europe are suffering not only because of their immediate sins, but because of their past iniquities, and we are not altogether free, at least, from blots upon our history. Some of our militarists are not very much better than the militarists of Europe. The same social dis-

orders that must bear their share of responsibility over there are present with us also. If the nations of Europe had only thought less about their foes without and more about their foes within, they might have preserved their common civilization, but we are making the same sort of analysis. Our brothers and our sisters across the sea have been trained and guided wrongly? Grant it all! The children of their fathers were conceived in national sin and born in racial iniquity, and the result is international depravity? Yes. But how far is our own better state due to our national morals, and how much to our favored station upon the map of the world? Yes, we have been guilty of the prayer of the Pharisee.

I feel sadly sure, moreover, that we are losing some of the moral idealism which was gaining its way in our midst. Our "preparedness" program has not been free from militaristic touches, and some of them are affixed to it by men and women who once were predictors of an international morality whose prophecies they have now cast off in contempt. But its worst influence has been that it has obscured that larger moral preparedness towards which we really were tending. We are not at this moment very much concerned about the violation of some of our own treaties, and we are trudging along very much in the paths of the same old diplomacy that has brought Europe to ruin. The ideals of international righteousness which we had begun to dream have been at least sadly obscured by the dust of our parades and the imploring speech of the prophet of the armored conscience is drowned by the brazen band and the shouts of those who cry, "We trust in chariots and in horses." I am not speaking of a sane and normal consideration of protection, but of the hysteria which assures and admonishes us that moral power and physical force are convertible terms.

But perhaps the worst of these moral effects has been the loss of our sympathy and compassion. We have gotten "used to it" until the massacre of a nation has little more effect upon us than had the sinking of the Titanic with a thousand souls but four short years ago.

We have made some such impression as this upon thinking men and women in Europe, even though their feelings have not been very clearly voiced. A European correspondent, writing concerning our new plans for war relief, says: "We had come pretty nearly to feel that the

American people were overwhelmingly concerned with their own commercial gains." The criticisms and reproaches which one hears in Germany, France and England are thus not concerned so much with our diplomacy as with what they feel to be our national selfishness.

And yet, withal, we profess at the same time to be looking toward a reconciliation and a reconstruction in which we shall exercise a moral influence and we like to talk upon it with complacent assurance. So are they looking towards it. There will be opportunity for moral intervention. Despite all mutterings and trivial complaints, all these peoples are really looking or will look to the west for light, and there may be a great work of reconciliation by the spiritual forces in America with the like forces in Europe.

The American churches and the American people have before them an open door, but it can only be entered in the habiliments of unselfishness. We have not yet entered it. For Belgium and her three million destitute and starving people we have given seven cents per capita, while New Zealand, bearing its own war burdens as part of the British Empire, has given a dollar and a quarter per capita to Belgian relief. England, staggering under the war load, has received and cared for thousands of Belgian refugees, and given millions of pounds besides. It was thought that the United States, the only great nation untouched by the war, might furnish the food supplies for Belgium, but the commission was obliged to ask food from the whole world to save Belgium from starvation. It must be remembered, also, that the gifts to Belgium from our country include the large contributions of the Rockefeller Foundation, so that the total of popular contributions is smaller than appears. For Serbia, with her five millions of suffering peoples and her five thousand orphans, we have given less than three hundred thousand dollars, while the British Serbian Relief Committee three months ago had raised a million and a half pounds (\$7,500,000), and France two million francs (\$400,000). To the more than one million Armenians, whose story forms one of the darkest chapters in human history, we have given, covering the whole period, about one dollar for each sufferer. For the sufferers in Northern France little or nothing, and for Poland's millions of homeless, wandering peasants, mostly women and children, a total of something like two hundred thousand dollars.

It is estimated by those who claim to know, that our national wealth increases at the rate of about twenty-two million dollars a day, and I suppose it would be larger than this at the present time, owing to the commercial influence of the war. If that be the case, then up to April, 1916, we had given to all the war sufferers during the entire period a total of something like one day's profit.

And yet the effect of what little we have done has been startling. After my friend in Paris had ended her outburst, I said somewhat calmly, "But just what intervention has the United States of America attempted? I have been going about through your country and I have found our physicians and our nurses and other men and women from the United States whose

only intervention seems to have been for the alleviation of the suffering and want." I had not proceeded very far when she broke utterly down and made unnecessary confession of her unjust reproach. But still, she knew it had not been unjust and that she had merely been confused.

Our only counteracting influence to a reproachfulness which is in danger of reaching the feeling of contempt, is and will be our work of relief. I will frankly say that I might have found access to French Protestants difficult had it not been for the reason that we had helped (little enough) to meet the needs of their churches. And yet Pastor Roussel came over here to raise a little fund of one hundred and ten thousand dollars, and we had to let him go back with only twenty thousand of it.

The American churches, therefore, as represented in the Federal Council, are attempting to approach the people at a new angle, to appeal beyond the ordinary impulse of philanthropy to the religious and spiritual motive. It has been felt that we might well begin with the churches, for our Christian churches have as yet failed to rise to the great occasion and opportunity before them, have lost sight of their distinctive spiritual mission, and have themselves been drawn into the vortex of a seething civilization. We have come very near declaring, or at least assuming, a "moratorium" of Christian faith. Christian leaders are everywhere drawing new maps of Europe instead of seeking to realize an international kingdom of the spirit. They are still dealing with the terms of international diplomacy which have wrought the very disaster from which they seek to escape. Like Saul of Tarsus, we have not stoned Stephen, but we have held the coats of those who did.

We may, without intruding upon men's consciences, in the spirit of the Publican, find ways of suggesting that peace and justice will both be approached by the churches, and especially the responsible Christian leaders of all nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere. But the first manifestation of our love must be the reaction of our human sympathy.

In pursuance of this end, the Federal Council has sent out a first message directly to the churches and the Sunday Schools, for their own contributions. The second message went two steps farther and translated the message from one of the churches to one which should be sent through the churches to the American people, urging not only a war relief committee in every church, but also urging a community committee and movement in every city and town.

"BE CHEERY."

C. E. Doane, Strongsville, Ohio.
Pastor of First Congregational Church.
There is so much of the wearying,
And so little of the cheering;
That we tire of the wearying,
And cease to be cheering.
Then let us stop with our wearying,
And keep on with our cheering;
Or our proneness to wearying,
Will leave room for no cheering.

THE WAR, REVIVAL AND REUNION

W. B. SELBIE, M. A., D. D.

Principal of Mansfield College, Oxford, in the Constructive Quarterly

Since the beginning of the war there has been not a little speculation in Great Britain as to the effect it will be likely to produce on the Christian churches and the religion they represent. Some of this speculation has been altogether unprofitable, and many of the most confident predictions arising out of it have already been falsified. Those who have a concern for religion are conscious that their expectations of a revival have been sadly disappointed, and are looking forward to the future with almost as much dread as hope. In Great Britain, at any rate, the signs of the times are not very encouraging from the spiritual point of view. The nation is absorbed in the great task which confronts it. Only at the long last has it awakened to its terrible nature, and realized that it is not to be accomplished by merely muddling through. Even now the sacrifices, which it will surely entail, are not fully realized. Many parts of the country are enjoying extraordinary prosperity. Wages are high, there is employment for everyone who wants it, and some people are even making great fortunes. No doubt prices have gone up also, and there is an unwonted scarcity of certain commodities, but as yet these things have caused no real hardship except among the people with small fixed incomes, and they are inarticulate and suffer in silence. Even the great multitude of those who have lost their kith and kin, and the presence of maimed men in every town, have not appreciably affected the religious situation. Were it not for the Zeppelins the war would have remained to most people rather remote. At the same time, this firmer and more united front has not meant the abandonment of the old party feelings and shibboleths. They are suppressed for the moment, but they are only smouldering; and they break out now and then in very ugly fashion. On the part of those who feel sectarian differences most strongly there is no new desire for accommodation. They seem content to go on their old divisive ways, and even to snatch some advantage for themselves and their cause from the nations' plight. All this does not provide a very favorable atmosphere for spiritual development; and the churches seem so far conscious of it that they can do little more than mark time. On the whole, they have not yet suffered through the war as seriously as it was at one time feared they would, and they have risen nobly to many of the new demands made upon them. Their work for the soldiers, and for Belgians, has been beyond all praise, and has only been limited by their capacity. At the same time, they have continued most of their ordinary activities in spite of depleted numbers and fast emptying treasuries.

But with all this there is an uneasy consciousness that things are not well spiritually. It is recognized that the war is raising problems that we are not ready to face. Though the churches, for the most part, heartily support the war and recognize that, at the time and under the circumstances of its inception, our participation in it was a right thing and

the least evil of all the courses then open to us, they have never reconciled themselves to war as, in any sense, Christian. They look forward with horror and dismay to the restoration in Europe of the conditions which seem to make wars inevitable. Face to face with the hopelessness of furthering Christian ideals in a pagan world, they recognize that the task before them is nothing less than the re-organization of European society from top to bottom. This means, not merely the setting up of new machinery, but the permeation of life with new ideals and the working out of Christian principles in social and international relations. It will require a wider outlook, the substitution of broadly human aims for those which are merely national, the recognition of the obligations of the strong to the weak, and a real spirit of altruism between peoples.

The problem thus opened out is so vast that the churches may well be forgiven if they shrink from any attempt at solving it as something altogether beyond their powers. Recent events have made them feel their impotence in a rather cruel fashion, and in the weighty discussions now going on as to the inevitable reconstitution after war, they seem to be regarded as an almost negligible factor. And yet they and they alone have it in them to provide just that which will be indispensable to the new order, viz., the new spirit which alone can make it possible. A recent writer has said:

"Henceforward, if we are to pay our way as a nation, there must be, what England has not known for a century, a real simplicity of life in all classes, and an approximation, if not of incomes, at least of standards of living. If we are to avoid reverting to a struggle between the classes, no less fruitless and even bitterer than before the war, the excesses of both ends of the scale, the luxury at the top and the destitution at the bottom, must be sloughed off by the state. New habits will bring new horizons, as the war has brought to so many already! and England, fortified by a more firmly knit association of all classes of her citizens, may yet lead the way in the solution of the industrial problems with which the civilized world will be everywhere confronted. The 'sophisters and the calculators,' the subjects of Burke's everlasting derision, may demonstrate by their statistics that England after the war will be an immeasurably poorer community. The duty rests upon Englishmen to show that her very loss of riches has made her richer in the things that count."

But how is this desirable consummation to be brought about? Not surely by any calculations of expediency, still less by any compulsion of the state. It will only become possible by the birth of a new spirit in the people; by a raising of the national moral. This is admitted now in many circles which are certainly not Christian; and it is for the Christian churches boldly to proclaim and make good the fact that they alone can supply the motive power needed for the new departure.

It is, we believe, the dim consciousness of this rather than any mere instinct of self-preservation, which is leading the churches to think much of religious revival in these days. Everywhere there is growing up a "concern" for the state of the churches which is altogether healthy. It is not as yet very articulate, and it is largely confined to quiet people and to the younger and more earnest among both clergy and laity. It is showing itself in a very real repentance, not for the sins of others, but for those failures in devotion, service and self-sacrifice which have especially afflicted Christian people. It is driving men and women to a very radical investigation into the causes of past defeats; is throwing them back upon God and upon prayer; and opening their eyes to the dangers of disunion. Many who have never done so before are beginning to see in the churches a means to an end. To "build Jerusalem in England's green and pleasant land," they regard as something more than a poet's dream, and are prepared to make it the goal of the churches' endeavors. It is felt that to pray "Thy kingdom come," commits the churches to action if it is not to condemn them to impotence. The Anglicans, therefore, are preparing for a "National Mission of Repentance and Hope," though not without misgivings; and, at the time of writing, the Free Churches are taking counsel in order that they may do something of the same kind in their own way. There is a general readiness to confess that the world needs Christianity more than anything else, but it must be a Christianity of a somewhat different kind from that which has been offered to it hitherto, something more real, more spiritual, more effective and more brotherly. There is every reason to expect that these aspirations will be very powerfully supported by many of those who have had direct experience of the horrors of war. Of the men at the front some, no doubt, have been hardened and materialized by what they have gone through. But there is abundant testimony that on others the effect produced has been of a very different kind. They have learned to appreciate the power of the unseen, and they know that it is "not by might nor by power but by God's Spirit," that man truly lives. They have become familiar with danger, terror and death, and in the presence of these dread realities their whole perspective has been changed. In the days to come, if they are spared, they will certainly not be contented with the easy, humdrum, and reactionary type of religion too often characteristic of the churches. They will demand something more real and living, and unless the churches can supply this, their last state will surely be worse than the first. For the sake of these men, therefore, if for no other reason, the churches at home will need to gird up their loins and trim their lamps that they may be ready for the day of the Lord. It will be necessary to concentrate on the essential things, to abandon futile controversies about order, and property, and ritual and the like, and to fix attention on evangelization and the maintaining of a Christian standard of life and service.

All this will have a direct bearing on reunion. It brings it at once into the region of practical politics, and shows it to be an absolute necessity. More than this, however, it gives clear

indications of the methods by which it may be brought about. Hitherto discussions on the subject have too often taken it for granted that reunion could be attained by some external process and imposed on the churches as it were from without. No doubt much can be done by such means. It is always good to frame schemes for union, especially if they are based on mutual concessions and understanding. Such work as that of the joint English Committee, which has recently published a most interesting and useful interim report, delimiting the areas of agreement and disagreement, is greatly to be welcomed. But already this report is being criticized as being too theological in tone, and too oblivious of the pressing needs and realities of the present situation. It is argued that agreement must be sought along the deeper lines of spiritual apprehension, and that there may be much unanimity of theological opinion without any real unity of heart. Such a caveat is, no doubt, needed and serves still further to indicate the direction along which all the churches will need to move. Practically, it comes to this that the method must be one of fusion rather than of agglomeration. Reunion would receive an immense impetus from a real revival, and without it, will always remain incomplete and unsatisfactory. If all the churches were fired with a new spirit, were roused to a genuine devotion to their Lord, and were filled with a passion for his service, they would find themselves welded together by indissoluble bonds. A common interest, a common zeal and a common service would make them one in action and ambition, in spite of all their external variety. And it is surely this kind of living union which is most worth striving for. History has shown clearly enough that uniformity is not union. There must be something more radical, more intimate, before union can be real—a common aim and a common devotion. This, indeed, becomes more possible when there is a large measure of intellectual agreement, but that alone will not create it. At the present time a challenge is being thrown out to the churches which ought to drive them together, and convince them that united action, at least, is an absolute necessity.

It is one of the commonplaces of the discussion on union that Christians of the most diverse kinds can and do sing the same hymns and sing them sincerely. This only means that there is already a union of hearts on which we can begin to build. The ultimate Christian experiences of repentance towards God, forgiveness, and faith towards our Lord Jesus Christ are the same for all, however different the terms in which they are expressed, or the channels through which they have come. Now in any revival of religion these experiences must come to the front and take on a new reality. It matters not in what kind of church it takes place, if it is a genuine religious renewal it will express itself in experiences, certain features of which will be always and everywhere the same. The subjects of these experiences will be one flock, whether they know it or not. They might talk together of the things they had tasted and seen, and they would find that, allowing for variations in temperament, they could understand one another and make use of identical terms. If, therefore, such a revival were to

make itself felt in all the churches it would provide, at once, a means towards a better understanding and ought to be used as such. The more deep and sincere is our religious experience, and the keener our passion for the service of God and man, the more ready are we to work alongside of all those who have the same ends in view, and the more impatient do we become of all formal and traditional hindrances to such action. Given the fire of a genuine religious zeal and there are no barriers of sect that can withstand it. Once the churches have learnt to put first things first and to care for the spiritual needs of men and women and the preaching of the gospel more than for their own maintenance and status, they will be drawn together in spite of themselves. The process will be hastened after the war by the necessity of confronting the huge social and moral ruin which the war brings in its train. Just as the allied nations have been made one in the face of their common enemy, so the churches will have to attain to a unity amid variety, if they are to make any impression on their common foes.

This means that revival must bring with it a wider vision as well as a more intense and real religious life if it is to lead to more effective, because united, action. The churches have shared in the decadence due to the softness of the times. Years of peace and prosperity have dimmed the clearness of their sight and taken the note of urgency from their message. It needed some explosive force to shake them from the ruts of tradition and inertia into which they had fallen. The explosion has come, and the great question is as to whether it is to be suffered to do its work. When the war is over there will be a real danger of reaction, and it is not too soon to begin preparations against it. The best way so to prepare will be for the churches to take up aggressive work and come to the help of the Lord against the mighty. There is no doubt that they are now growingly alive to the critical position in which they stand. It is indeed a parting of the ways, and everything depends on the extent to which they are prepared to break with their past and set themselves free to meet the new and strange conditions which will obtain after the war. These conditions will not be altogether hostile. Indeed, there will be very much in them that will pave the way for a more real religion, and for closer union. An Anglican chaplain to the forces wrote recently:

"The war will prove a mighty Catholicizing factor. Never since the Crusades have the East and West, Latin and Greek, Catholic and heretic been so jumbled and intermingled. The West Country yeoman follows his squire's son to Thessalonica. The London tradesman battles his way through the home country of Abraham. Hindus are tended in Western hospitals by Japanese nurses, and the influx of Anzacs and Canadians recalls to us the stuff that the ancient missionaries had to convert in the days of Aidan and Penda. For the half dozen time in history we have received Flemish refugees. What will be the use of stay-at-home ministers preaching fiery missionary sermons in Tooting, when the men in the pews may themselves have visited India with the Terri-

torials? Balham will have found its way to Basra. Bristol mechanics will have actually fought (and admired) Mohammedans in Egypt and Gallipoli. Protestants from Devon and Yorkshire will have observed Belgian and French Romanism in working for themselves, and will have formed their own conclusions. Whatever extremists may indignantly assert, interdenominational barriers are being blurred and obliterated. The clergy may forget all this. The laity will not."

The attitude of the laity may well prove the turning point in the situation. Revival must begin in the churches themselves and among those whose religion has been hitherto more nominal than real. Nothing more wonderful has been seen in our time than the splendid voluntary response of the young manhood of the British Empire to the call for military service. It has been called forth by a passion for public right and for liberty. Ultimately it has meant the service of an ideal, and it has been made at a tremendous cost. It has thus revealed a spirit of self-sacrifice that is genuinely religious. Now there are here latent forces which the churches may have at their disposal for the asking. But they must ask in the right way. For a long time past there has been little or nothing of the heroic in the appeal which the churches have made. It is not without significance that it should have become easier to obtain the best type of young man and woman for the mission field than for the home ministry. That is because the home churches do not seem to offer scope for the highest talents and the noblest ambitions. To many ardent souls their work has seemed humdrum and hidebound, with no adventure in it, and little scope for originality. All this must and will change. The time is coming when Christianity will be put on its trial. It must become aggressive and evangelistic, must leave its "walled around" churches and go out into the highways and hedges, compelling men and women to come in. Already it has to defend itself against a world sunk in materialism and selfishness, and in the near future the need to do so will be more urgent. In all this there is a call for the best kind of talent, for self-sacrifice, strategy, consecration and concentration. We look confidently to the young men of our churches who have so nobly responded to the call of Caesar, and we are sure that they will not turn a deaf ear to the greater call of God.

"I sometimes think we are in danger of being too busy to be really useful," said an old lady thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor, and relieve the poor neighbor, but for the common, every-day neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way which are no waste of time."—Selected.

CRITICISM OF THE CHURCH.

A western subscriber writes as follows:

As to whether The Expositor has helped me or not, is a matter for future proof. So far it seems to me that your journal is more of the nature of a laboratory manual, for a factory that is striving to double its output; in other words, on the line of intensive production, instead of manufacturing standard goods. Now, when it comes to a discussion of the most effective work that can be done to upbuild and extend the kingdom of God, I have in my 35 years' work seen very little lasting good from the advices and methods urged in your journal for the upbuilding of the kingdom of God. I have with great disgust seen, again and again, men and women unworthy and ignorant in the highest degree received into the church on the profession of what they call faith, and given the right hand of fellowship of a horde of people equally ignorant, and they together constitute what they are pleased to call Christ's Church, members of his holy body, of which he is the head. I can only say for myself, that I consider it a great mockery, giving dogs the holy and casting pearls before swine.

If I were to publish such a journal, I would urge in its pages the necessities of sending missionaries into the great congregations which receive new members by the hundreds on confession of faith, and who baptize them without instructing them. Instead of devising ways and means whereby even that ungodly number can be increased. For surely you know, as well as I do, that these ungodly men and women are no different the day after they have been received into the church than they were the day before, and what is more, they never intended to; but they figure like this: I am just as good as her, and him, and they shall not be socially ahead of me, so I will join the same as they did and be just as good—anyhow, one ought to be a member of some church, and so I will join the most fashionable church in the place, and so they confess Christ with their lips, but in their heart they are far from him. One is justified in drawing that conclusion when one sees men and women join the church and continue to live their old lives, in sin and shame, using the same smutty language and doing the devil's work, drinking and cheating, as much after as they did before. Women gossip, slander, strife, paint their faces and make general fools of themselves, as much after as before. If you desire to learn the latest, ultra-fashions go to church and take a look at the leading women, the pastor's leading people, those he associates with in general; they are great friends of the pastor. And the deacons and elders in general, God help them on the day of judgment! Are they members of our Christ's, our Saviour's holy body? What a slander on him who died to save me, an unworthy sinner. No, God forbid, that I for once only should give such a person my hand, as a sign of fellowship in my Christ, and thereby bemean the service he has done me, when he blotted out my sins, and I took up the cross to follow him.

SOME COMMENT.

Here are some strong words from a good elder brother—and there is some truth in them. But he has a wrong idea of the purpose of the church. The church material was never intended to be limited to the fellowship of those who were perfect, but those who desire to grow in grace.

A man who had joined the church and had stopped drinking, occasionally swore, for which it was suggested charges be preferred against him. The wise minister asked the complainants if they were willing to have the man go back to drinking in addition to his swearing.

Members of the visible church may or may not be members of Christ's body or the invisible church. Who are we that we may pass judgment. To their own Lord they stand or fall. Some of us with our training and our opportunities, should be very saints, while our brother members, having been surrounded by evil in their formative years, may be putting up a much more heroic fight than we, and still may not be making the apparent progress. But if they have received Jesus Christ into their hearts then all are on the same footing, he supplies everything that lacks. And men die to sin and are made alive in Christ. Salvation may be and often is instantaneous, but the fruits of the Spirit are not all borne the first year the Spirit is planted in the heart. We need prayer and Scripture reading and strong sermons to dig around and nourish the tree. The writer speaks of deacons swearing and gambling. That is unusual. But there was a disciple once who cursed and said he never knew Jesus. But he was lying—and when he was doing that he really loved Jesus.

What an opportunity for this brother to start a men's Bible class and by tactful teaching show these men the error of their ways. If they do not want to be Christians, then after teaching and prayer, gather around him the group of genuine Christians and join some other church.

Concerning people joining church for social standing. Society does not regard the church as it did once. And the church furnishes very little impetus to climbers. It is rather a detriment. The only exception to this that I know is the Christian Science Church. That is really an adjunct in that line.

The estimate of The Expositor is quite correct. We would be perfectly happy if we were sure we were enabling churches to double their output. We have never claimed to help them increase more than ten per cent.—The Editor.

WANTED—AN ORGAN.

A. J. Nordland, pastor at Camrose, Alta, Canada, writes as follows:

Our little Baptist church here needs an organ badly and owing to the war we are unable to purchase one, and the larger churches in Canada are also heavily burdened.

He asks if we will call attention of some one in the States to this. We will, and we do. Let some church in Minnesota (where freight would be reasonable) send this brother an organ—a new one, or an old one, repaired and tuned.—F. M. B.

THE SPIRITUAL SIDE OF THINGS

REV. JOHN HENRY JOWETT, D. D.

Text: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:50.

This saying of our Lord's sometimes strikes the reader with a certain suggestion of harshness and disrespect; there is an apparent want of tenderness in the words, as though the speaker were half impatient in his speech. But we may always assume that the apparent harshness of the Master is due to the dull apprehension of his reader. In the first place, everybody knows how the meaning of a word can be changed by altering the tone in which it is spoken. By changing the tone we can turn a reproof into an appeal, an imperative into a tender exhortation. A gesture can add the richest suggestion to a speech. Looks and smiles have a language of their own which mingles with the speaker's words. And so it is possible to misquote a man even when we quote him correctly.

The saying may be verbally accurate, and yet it may convey an impression the very opposite to that intended by the speaker himself. And so it is with the words I have just quoted, and which have frequently stirred people into painful wonder. We must imagine the look of the Master as he turned his eyes toward his mother. We must imagine his tones, and we must try to realize the diffused and sunny sympathy with which he embraced both the members of his family and those of the disciple band.

But what can have been his purpose in speaking these words? It is needful that we should realize the condition of the people among whom our Master lived. They were becoming, or had become, the victims of a very perilous habit. Their life was running to the outside of things. Their proneness to give exclusive attention to the "outside of the cup" was symbolic of a general tendency in their life. They were becoming more and more superficial, and were living on the mere surface of things. They were in danger of taking a shallow view of everything. Their ideal of purity was limited by the conception of "washed hands." Their ideal of a holy Sabbath found expression in petty restrictions and in inhuman abstinences from service.

And so the envelope was becoming more than the message it contained. The letter of the evangel was treasured more than the spirit. This was true of even the disciples themselves. When our Master spake to them, they instinctively leaped to some outside interpretation of the words. If he spoke of bread, they thought of loaves and fishes. They did not readily respond to the spiritual significance of the Master's words and works.

Our Lord had to meet this tendency on every side, and he sought to break the habit and to lead the thoughts of his hearers to the insides of things, to the secret place of the Eternal. He was constantly endeavoring to deepen the shallow lives of his hearers. And this is the key to a multitude of things he said and did. If we remember that his purpose was to get away from the husk to the kernel of life, and

to get people to live in the insides of things, we shall understand many sayings that are now obscure. And so it is with the saying to which I want to lead our present meditation. Those who are standing about him had just used the words "mother" and "brother" and "sister," and the Master at once apprehended the shallow significance which they attached to the words.

So here, again, he carried out his deepening ministry and led them into more profound relations. He would lead them from the conception of fleshly fellowships to spiritual relations. He would show them that there were deeper kinships than the honored kinships of flesh and blood. Not that he slighted these, or in any way disparaged them; for he always held them in tender and chivalrous regard; but he put them in their right place and gave pre-eminence to communion of spirits, to family likeness in the realm of the soul. So that what we get out of the habit of Jesus is just this—his purpose to lead us to the spiritual sides of things. He wants us so to cultivate the spiritual inwardness of all things that the spiritual sides shall at length become magnetic, and immediately arrest the interest of mind and soul. Let us consider how the principle will act in the actual fields of life.

I. There is the spiritual side of life itself. The current usage of the great word is frequently thin and superficial. A man speaks of "enjoying a bit of life," or he boasts of having seen "a good bit of life," or, when his days have been packed with work or crowded with pleasures, he sums them up and claims to have had "a very full life." And all these phrases are significant of the outsides of things, and keep us in the circumference of circumstances, and do not take us to the heart and center of the holy thing.

Now, if we had been speaking with the Master, and had used the word in this way, I think he would have immediately caught our conversation and turned us away to the depths. If we had been speaking about Dives, and had hinted that he had enjoyed a "full life," the Master might have answered: "And what is life? A man's life consisteth not in the abundance of the things he possesseth." Real life is not found in things, but in relations, and that not in carnal relations, but in communion with God. And he would tell us that no matter how vast were our accumulations of earthly treasure, nor how many carnal fellowships we enjoyed, we were dead. "This is life"—to know Thee." We are to cultivate the spiritual aspects of common life.

II. Then consider the matter of worship. All are familiar with the common tendency to dwell in the outsides of things when we presume to worship the eternal God. If we could listen to the members of a congregation as they retire from the sanctuary after a Sunday service, we should find that a large proportion of them were concerning themselves with the letter to the ignoring of the spirit. Some would speak of the rendering of the anthem, and never mention the message of God. Others

would speak about the oratory of the sermon, and never hint at the sacred message from the eternal God. We so frequently regard our worship as a matter of words or a matter of attitudes and forms.

Now, the Lord would fasten our eyes on the spiritual aspects of worship. It is not that he despises the ministry of forms, or that he wishes us to confine the form to something unfinished and ugly. He desires "strength and beauty in his sanctuary," but he teaches that a beautiful form may be a minister of death unless it is possessed by the vitalizing spirit of life. And so he would lead us to dwell on the upper side of worship—the spiritual side, the higher sphere where the soul holds communion with the Eternal. He would have us listen to the anthem from the inside, catching a finer music than ever falls from human lips. He would have us listen to the sermon from the inside, and catch the Voice whose good news can never be enshrined in human speech. He would have us pray from the inside, spirit with spirit, not embarrassed with the form, not allowing ourselves to be hindered by any posture, but seeking the secret place where we meet him face to face. And so we are to emphasize not the beauty of music, but the beauty of holiness; not the amount of the gift, but the spirit of the giver. "My son, give me thine heart."

III. And then there is the spiritual side of work. There is nothing more common than the habit of living in the outsides of daily labor. We come to regard our ordinary time exclusively as a means of employment, and as a machinery by which we earn our daily bread. And just because we so live in the outsides of work, it is often extremely wearying and oppressive. If we lived on the spiritual side of our calling, we should find a sunnier realm and clearer, finer air. For how does the Lord teach us to regard it? We are to regard it as a means of grace, a ministry by which we are not only to earn our daily bread, but through which we are to grasp the Bread of Life. It is to be a helpmeet, not only for enriching the purse, but for enriching character.

IV. Look, again, at the spiritual side of Nature. Many of us rarely get beyond the realm of the senses; and that realm is one not to be despised. Wonderfully gracious is the ministry of song and color and perfume, but we limit the purpose of the Almighty if we only seek our satisfaction in physical delights. New worlds come into view when we seek the spiritual sides of our natural surroundings. It must have been a mighty experience to walk down a country lane with John Ruskin; but what must have been the experience to move among the wonders of beauties of creation in the company of Jesus Christ! What revelations must have come to those who walked with him through the cornfield or among the lilies or on the mountain slope, or stood with him on the shore by a breaking wave! Everything was like an envelope, and he opened it to find the message. And even though we are far from being experts in the gracious art, we all have some power in deciphering the hidden significance of God's world. And it is an art that grows by exercise. Let us confront the things that are about us in eager questioning.

Let us ask them to reveal to us their spiritual secrets. The flower, the bird, the evening cloud, the morning dew! "What message do these bright summers tell?" Let us seek their inward treasure, and so enrich our souls.

V. And lastly there is the spiritual side of death. There are many people who are depressed by the great outsides of death, by the fleshly aspects of it, or the dark trappings, or the melancholy graveyards. It is the duty and the privilege of Christians to get above these gloomy tokens, and to rise into the light and liberty of the resurrection. It is our inheritance in Christ Jesus to live and move on the spiritual side of death, and to dwell in a deathless communion with Christ. "He shall never die!" "He shall never taste death!" If we get on that side, and live there, we shall attain unto release and promotion and enlargement and triumph. And so there is a spiritual side to everything. Let us practice it step by step, moment by moment, until some day it will be the spiritual that will instinctively become our possession and our delight.

A "MILLION" BOOKS.

"When a Man's a Man," by Harold Bell Wright, holds your interest from the first page to the last. It is an out-of-doors story, and incidentally it will make a splendid moving picture. Patches is a real character, whether the author knew him or not. His development would make a fine story. That he came near reverting under strong temptation is an evidence of the reality of the character. What is there about this author that enables him to produce such books? It is his insight into human nature. The same insight in other days and other places that produced "David Copperfield." "When a Man's a Man" is different from the general run of stories—it is a story for all the family. It's a case of a Prodigal Son making good in a far country instead of feeding swine. The Book Supply Co., 232 W. Monroe street, Chicago. \$1.35 postpaid.

Care and Cure of The Criminal.

A whole family in Bedford Reformatory, New York, came from a feeble-minded mother and an epileptic father.

From one-third to one-half of all prisoners are defective delinquents—i. e., insane—including alcoholics, drug fiends, epileptics and feeble-minded. In the very nature of the case, such defectives must have committed their crimes under disabilities which render them both careless and incapable of making the necessary effort to live a life of integrity and regard for law.

Here is a mass of human beings which cannot be treated under an easy rule of punishment; such treatment for the mentally abnormal or deranged is one of society's "crimes against criminals." And the care or cure goes far deeper than mere physical restraint. If mentally defective, there is hope of remedying the mental lack. Every mentally defective child is potentially a "criminal"—a violator of society's law. If placed in an institution under modern observation and skill, he may be trained to useful citizenship.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. William M. Woodfin, Bishop Luther B. Wilson, Rev. E. C. Murray, D. D.,
Rev. John F. Thorpe, M. A.

THE CITY TO COME

REV. WILLIAM M. WOODFIN

Text: "For we have not here an abiding city, but we seek after the city which is to come." Heb. 13:14.

The author of the Epistle to the Hebrews is unknown to us, but his spirit we know. We have seen the smile upon his face and have heard the song in his heart. He may not have been an apostle of Christ, but he was an apostle of sunshine. He was a herald of glad tidings. While he lived in a time when dark clouds hung low, he nevertheless saw the silvery lining upon the clouds. He was an optimist and proclaimed a gospel of hope, a religion of good cheer and a vision of better things.

The Epistle is unique in that the author talks about the bright side of everything. He proclaimed to discouraged, sorrow-laden people that God had provided some better things for them. His attitude toward the world, God, religion, life, humanity, commends itself to us. His attitude is that the best is just ahead, the transient is but the prelude to the glorious future, "For we have not here an abiding city, but we seek after the city that is to come."

The Epistle opens with the proclamation of a better revelation. "God who at sundry times and in divers manners spake in times past unto the fathers, hath in the last days spoken unto us by his Son whom he appointed heir of all things." The world needed a better revelation of God and found it in the face of Jesus Christ. The Epistle speaks of a better priesthood. The Levitical priesthood was inadequate to meet human needs, but in Christ we find one that is better, "For we have not a high priest which cannot be touched with the feeling of our infirmities but was in all points tempted like as we are, yet without sin."

We have a better covenant. The first covenant was a covenant of works made with Adam, and he broke it; but the second covenant was a covenant of grace made and kept by Jesus Christ. The Mosaic law was our schoolmaster to bring us to the law of Christ—which is the law of grace, "For the law was given by Moses, but grace and truth came by Jesus Christ." We have a better rest. Moses gives the Sabbath rest, but Christ gives the rest of Sabbath. "There remains therefore a rest for the people of God."

The Epistle was written for discouraged, persecuted, apostatizing Jewish Christians to encourage them to steadfastness of faith and continuity of purpose in the Christian life. The burden of his message is that things are really better than they seem, that the demolition of the old house is necessary to lay foundations for a better edifice, that beyond the present with its problems is the glorious unrealized

future, "For we have here no abiding city but we seek one to come."

There are what we may call despairing periods in the history of the world and of religion. The Maccabean period, to which our author refers in the eleventh chapter, was such a period. Men cried, "How long, oh Lord, how long?" They were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they went about in sheep's clothing . . . being destitute, afflicted, ill treated . . . these all had witness borne to them through their faith that God had provided some better things for them."

We are living in a despairing period of the world's history. There was never a time when men carried such sober faces and questioned so seriously eternal realities. We scan the map of Europe and find all the great nations at war with each other; we find 20,000,000 men under arms, in action or in reserve, factories working day and night turning out death-dealing implements of war, and we ask, has not God forsaken the world? Has not the Corsican prevailed over the Galilean? We see helpless, harmless, defenceless women and children slaughtered by nations boasting of culture and of Christian civilization, and we ask, Has not civilization broken down and Christianity failed?

We must admit that this is a dark period through which we are passing, but I am persuaded that God has some better things in store for us. I believe that a better democracy will displace the present plutocracy, that militarism will spend its shafts and like the thunderbolts go "bellowing through the vast and boundless deep" of oblivion; that strong drink will exhibit its real nature and be banished from the face of the earth; that God will make the wrath of man to praise him and turn engines of man's destruction into the destruction of man's engines of death, and that a new earth, new cities, new dreams of civilization will be realized. There is a better day for the world just ahead.

What is your attitude toward life, the church, civilization, the world? Everything depends upon your attitude. Your attitude toward your government determines whether you are a patriot or a traitor. Your attitude toward people determines your conduct toward them. Life to me is a pilgrimage, and you and I are pilgrims upon its highways, and before us is a "City to Come." Here and there is an oasis where we find refreshment. Here and there are stones upon which we bruise our feet till they bleed. Here and there are loving spirits that cheer us on our way. Before us is our goal—the "City to Come."

Bunyan made himself immortal by one book—"Pilgrim's Progress." This book is popular because it affords a mirror for us to see ourselves upon the road. The way led through the "slough of despond," "enchanted ground," "doubting castle," but it led to the Celestial City. Pity the man or woman who has no Celestial City ahead, who has no vision glorious afar, no ideal in view, no gleam beckoning them on.

There are two views of life, the one hopeful, the other hopeless; the one optimistic, the other pessimistic; the one headed toward the sunrise, the other toward the sunset; the one seeking a city to come; the other no goal. The attitude of the first is that everything in nature and history is ordered for the best—the ordering of things in the universe being adapted to produce the highest good. It is Christian evolution that from chaos we move toward cosmos.

The other point of view has no foresight. It sees no "City to Come." It believes the world is out of joint, that life is not worth living, that the machinery of the universe is breaking down, the moral order collapsing, and that God does not exist or that he is on his vacation and the devil has usurped control. The pessimist lives in the shadow created by obstructing his own sunlight. His creed is a profession of gloom, his church a house of mourning, his songs are funeral dirges, and his prayers are the hopeless railings against fate.

A great deal depends upon our resolute attitude toward life. We seek a city to come. We preach a perfection we have not attained, we sing of a joy we have not realized. We talk of a love we have not experienced, we catch visions of a city we have not reached. It is not what man does but what he would do that makes him great. If our happiness depended upon ideal conditions, loving environment, harmonious surroundings, abounding health, unlimited wealth then few of us could hope for it.

Our real happiness does not depend upon what we have but upon our attitude toward what we have. Robert Louis Stevenson had an aching body, but a rejoicing spirit; with one hand he fought the disease and with the other he wrote songs and stories which made the world rejoice and he rejoiced in the echo of the joy he had made in others.

In "The Dawn of a Tomorrow" is the story of a man who felt that life had nothing more in store for him. He had no "City to Come." Hope had fled, love had died and the fires of ambition had expired. There was nothing for him to do but to end it all. He had a little self-respect left and so he went down into a tenement section to commit suicide. Here he found a radiant spirit in a little red-haired girl who preached to him the Gospel of the sunrise and the glories of the "City to Come." He caught a vision of service. Life took on a new meaning to him, and he buried his sorrow and despair and became a joyful pilgrim toward the City to Come.

The principle operates in the practical walks of life. It is the key which unlocks the door of success in every enterprise. Some years ago men moved west and located on the banks of the big lakes and rivers. We had villages and

then cities. These men were pioneers who sought a city to come.

The artists of fame today were once pilgrims seeking a city to come. Turner, the celebrated landscape painter, was not appreciated for a long time, but he remained true to his ideal. Ruskin staked his own literary reputation in defense of Turner's art. Millet, the great French artist, was criticized unmercifully, but he kept his eye upon the "City to Come." He lived in a garret and mixed his paints in broken vessels and painted away on crusts of bread. By and by the French people recognized his worth and the government paid more money for his "Angelus" than he had ever seen in his life before. Like Abraham he looked for a "City which hath foundations."

All true success comes to us from loyalty to this ideal. Here is a boy working in a bank for \$25 per month. That will not pay his board. He knows it, but he has his eyes upon a higher place. There is the boy Henry Clay in a cabbage patch addressing heads of cabbage as though they were senators. He had his eyes upon the city to come.

The gospel for a world of sorrow is a Gospel of Comfort. The message for despairing hearts is a message of hope. Some time ago I was crossing the Delaware river when I saw a great crowd excited at the ferry on the Philadelphia side. I pressed into the crowd and saw a woman who had been rescued from the ice water of the river. She had been disappointed with life and had thrown herself into the freezing waters to end it all. She had no city to come, no star of hope to rise, no love to warm her heart, no sunshine to brighten her life. She was a victim of sin, of shame, of injustice, and she drank deeply from the cup of despair. Hope and love had fled.

Oh, the highways of life are strewn with pilgrims whose faith is weak, whose eyes are dim, whose hope is dying, and whose love has burned out, and it behooves you and me to preach the Gospel of better things. Some of us have passed through great sorrows and endured sore trials, but shall we succumb to them? No, we shall rather capitalize our sorrows and trials into songs and triumphs.

There is a deeper message under my text to which I call your attention. There is a "City to Come." It is the faith of the human heart that cries out for the Eternal. This life with all its seeming reality is but a transient dream which points to a life beyond the grave. We are of those who hope in the everlasting reality. When Livingstone asked the Africans what became of their great river, not knowing anything of the sea—they said it flows on and on and loses itself in the sand.

If you ask the materialist what becomes of man, he will tell you the clergyman and the undertaker see the last of him as the former says, "Dust to dust, ashes to ashes and earth to earth." But the faith of the Christian rises up and claims fellowship with the stars. We have here no abiding city but we seek one to come. We know that when this earthly house of this tabernacle is dissolved we have a building of God, a house not made with hands, eternal in the heavens. Christ promised, "In my Father's house are many mansions; if it were not so I

would have told you. I go to prepare a place for you." John cries out: "I saw the Holy City of the New Jerusalem, coming down from God out of heaven, and I heard a voice: Behold the tabernacle of God is with men and he will dwell with them and they shall be his people,

and God shall be with them and be their God. And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." The City sought has become the City found.

WE MUST WORK

BISHOP LUTHER B. WILSON

It is quite a possible thing, as it appears to me, that in the utterance and interpretation of these three words there is discoverable the whole philosophy and motive of life. Think who is saying this, and what it means. The tragedy of life begins with the first transgression, and in the story of the distant past we learn how our parents were driven from the garden and there came to them that day the angel with the sword and the utterance of the curse; how, as a part of the curse, it was said that in the sweat of their brow they should eat bread, and in the line of human history you will notice how on the surface of the world's drudgery multitudes have been toiling and toiling, and are toiling today. Multitudes are groaning this word—it is their sob. It haunts them. It is the drive of the curse—that they must work. Their hands are tired, but they must work. Their feet are sore and shod with lead, but they must work, must be at it, everlastingly at it.

The cupboard is empty, the bed is hard, the day is chill or the smiting sun is driving them to the earth, but still they must work. They cannot get away from it. They are in a corner where all the forces of human history seem to be driving them. Walls are all about them. They cannot get away. They must go straight on with their sob. They are in leash, if you please; they are in bondage, if you will, to the compulsion of the curse.

It is the representation of the thought which is before you in the story of the "Man with the Hoe," the slave of the clod, and all else in this boundless universe. There is no release, no escape, no surcease. We must work, we must work.

And there is the higher level of life which has escaped from the absolute bondage of this curse. It is the lure of an ideal that comes to this toiler. He has come to see not only the possibility of toil, not the prospect from the dead level of the desert or sea, but from the broken landscape, with hills and dales, and mountains and quiet paths between the hills. He climbs and he sees, he looks and he listens and he learns. He gets new forces, new elements, new conceptions of what life is. It may chance that he is eating of the bread of joy in his toil. He smiles and sings as he goes to the field and when coming back. The flowers have a message for him, and the winds of the winter's day are as a tonic to him. Childhood prattles about his way and he goes on with another thought of toil and labor. He is going to rise. There is a new outlook from every height to which he climbs. He no longer looks on life as the sodden drudgery of the man with the hoe, but with the promise that he may rise

to that higher level and have an outlook upon the boundless range of the universe. It is a happy day, a great, great day.

It is a happy day when the child at school comes to study, not so much with the idea of learning his lessons, but sees in his lesson the possibility of the larger life and larger purpose. Perhaps the greatest function of any institution of learning is in the possibility that it may help a man to find himself, to recognize the difference between drudgery and mastery, the drive of the curse and the lure of an ideal. If there is any young man, and there are many here who have come to that hour, he ought to sing the Doxology in his soul. He has found that moral dynamic and has discovered the redemptive element in the curse, for there is a redemptive element in it.

I do not believe that any of you who have found yourselves would want to exchange places with the archangels of heaven. You may have it, but I think it is better to gain it by struggle, little by little, to climb, climb, although you become weary. We must work, we must work. It is good to have it, but better to gain it. That is what I mean. In the very utterance of this primal curse there is a new potency, and you answer to the gleam in your hearts. You find yourself and you sing at your task, knowing what you may make of yourself.

There is Helen Keller, blind, deaf and speechless, climbing up little by little, gaining and holding, until she rises to the summit and lives in the companionship of the purest and fairest. If archangels could be envious of anything, they would be envious of a life like that. But there is another and higher level of life. It is represented by he who spoke this text, the lad of twelve, whose face we see in the Temple; that beautiful face. He who said to his parents when they found him: "But didn't you know I should be about my Father's business?"

There is a compulsion as he looks about on the great needy world. He must needs go through Galilee. There is tugging at his heart, the urge of a great purpose, not the drive of the curse. If he were hungry he could turn the stones into bread; if weary, he need not walk a step, for if he should call, the chariots of the Father, the horses of which, tugging to get to his side, would be ready for him.

It is not the drive of the curse nor the lure of the ideal. Before he comes he has that everlasting glory of the Father. It is not a thing easily grasped to be equal with the Father when you cannot see the foundations of the glittering throne. When you have climbed and soared as best you may, he is above it all in the shining story of the Father. It is the compulsion of an irresistible passion of which our

Lord is speaking. The disciples come and find him weary and they entreat him to rest. They find him hungry, and say unto him, 'Partake,' and he says, 'I have meat to eat that ye know not of.'

"When he looked out of the skies and saw this old world, its troubled seas, its tumultuous storms, its wrecks, its waterlogged wrecks, he also saw men on the wrecks and said: "I must speak to them; I must save them. There is none near to help them." He was self-forgetful, self-effacing, and he was intent on going out to save them.

He said: "We must work!" I like that, don't you? The King coming down by way of the manger and standing among humble folk, looking down on the great round world. He did not say, "I," but "we" must do it. Jesus Christ doesn't propose to do this thing alone and by himself. He is here, because he had to come. He said: "We must work, comrades, we must work."

Think of Jesus Christ coming down out of the ages to save this old world. Everything must stand aside. He had great urgent business. He thought of humanity in the large. Jesus Christ is saying for himself, and for those associated with him: "We must work." Traffic in the ordinary must stand aside. Jesus Christ is coming, give him the right of way. We must work. He would have been out of date if everything had been done that needed to be done. There is the same necessity now. I believe in the gospel of the square deal. I do not believe in unrequited toil. We must be rid of injustice in the market place, in the exchange or anywhere else. The world can be uplifted on the principles of the Sermon on the Mount. That is good enough philosophy for me and good enough political economy for me.

I never hear a poor little ragged baby crying on the street but what my heart cries with it. I long for the day when the wail of the child

damned into the world may give way to the cry of joy, when the transient gives way to the everlasting. We should not look at a man's clothes, but at the man himself. The day is coming, I believe, when peace and righteousness shall dwell together in all the world. Life needs for its uplifting not the lever of a new philosophy, but the lever of the cross, the fulcrum of Calvary. We must work.

The Supreme Court has decided that this is a Christian nation. It would be a fine thing if Congress would legislate the dictum of the Supreme Court into a reality, and we must stand by it. But, my friends, we are not a Christian nation, and you and I know it. We must stand for Christian ideals and standards of citizenship and we are under no obligation to other ideals of education and citizenship. We are not obliged to accept any alloy that comes from any other nation on the earth. We have need for a few Elijahs to stand before the kings and expound this to them. In this land no man need say that he is a man without a country, but he is in duty bound to make it a better country. Be a Joshua on your own account. A visit of survey in your own country will tell you there is something to do.

This is your old world. If it isn't your old world, whose world is it? Every volley fired across the seas is a challenge not only to England, to France, to Germany, to Austria, but to America as well. It is for us to work, work, work. It is the challenge from the Lord himself, a challenge for us to help him in his task of bringing this world to his blessed side.

We must work and help him to do the task, and help him piece together the fragments and accomplish the glorious purpose and achievement. Then night shall come and you and I shall lie down to sleep. The Father will bend over us and kiss us and we will awake in that city where they do not need a temple and where there will be no night.—The Christian Work.

ONE THING

REV. E. C. MURRAY, D. D.

Text: "One thing thou lackest." Mark 10:21.

Religion is still the essential "one thing." You seem to have everything that heart can wish, yet "one thing thou lackest." You are fretting out your life with many cares while "there is one thing needful," and neglected. When we taste and see that the Lord is good, behold his face in righteousness and are satisfied with his likeness, the world's allurements lost their charm: "One thing have I desired, that will I seek after," amid the attractive careers and multifarious duties of our time, the man of true vision and high aim says, "This one thing I do." While the scope of education is ever widening and of the making of books there is no end, wisdom may still be summed up in, "One thing I know."

I. "One thing thou lackest." A splendid specimen of young manhood came running, and kneeled, and eagerly asked, "Good Master, what shall I do that I may inherit eternal life. All these commandments have I kept from my youth. What lack I yet?" Then Jesus, beholding him, loved him, and said: "One thing

thou lackest; go sell all thou hast, and give to the poor; and come, take up thy cross and follow me." And he was sad, and went away grieved.

With youth, health, wealth, social position, intellectual culture, beautiful moral character and lovable disposition, he lacked only one thing to make him 'a man of God, perfect completely equipped for every good work'—he had no real heart religion. His failure to meet the Master's test showed that he was essentially selfish, did not so "love the Lord his God with all his heart, and his neighbor as himself," as to be willing, if called upon, to give up everything for them. This one fatal defect marred a noble character and spoiled a promising life.

And there are many like him today, with rich endowments to make good and lovable and happy and useful, they are dissatisfied and asking, "What lack I yet?" If the soul is not attuned to harmony with the mind and will of God, a discordant note runs through all the music of life.

II. "There is one thing needful." Pious and conscientious Martha was so "cumbered with much serving," so busily concerned about her divine guest's physical comforts, that she had no time or disposition for nourishing her own soul with the bread and water of life which the Master was then dispensing. Mary was devout, having doubtless finished the necessary domestic duties, "was sitting at Jesus' feet and listening to his word." She was a true child of the kingdom, which is "not meat and drink, but righteousness and peace and joy in the Holy Ghost." Jesus lovingly rebuked Martha for being careful and troubled about the many non-essentials of even religious service, and neglecting "the one thing needful," the cultivation of the spiritual life and its graces by loving communion with himself.

This is "the one thing needful" because it meets the demands of our higher spiritual nature. Nothing but "the love of God shed abroad in our hearts by the Holy Ghost given unto us," can satisfy the cravings of the soul. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Health, wealth, pleasure, culture, these are not the essential conditions of a happy and useful life. "A man's life consisteth not in the abundance of things which he possesseth." It was a poor man in a dungeon, destitute and afflicted, who wrote, "I have all things, and abound."

Again, the spiritual life with its graces of faith, love, assurance, peace, hope and joy, is "the one thing needful," because it is the only eternal possession of the immortal soul. "Mary hath chosen that good part, which shall not be taken away from her." The rich fool lays up treasure for himself, and is not rich toward God; but when he dies, whose shall those things be which he has provided? Dives is clothed in purple and fine linen and fares sumptuously every day; but in hell he will cry in vain for a drop of water to cool his parched tongue. "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

III. "One thing have I desired." David attained the loftiest heights to which ambition could aspire, his hand gripped the sceptre of a great empire, his heart was thrilled with popular applause, his eye could gloat over treasure incalculable, he tasted the sweets of every sensual pleasure; but none of these things satisfied him, and again and again he gave ardent expression to his holy desires. "One thing have I desired, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land."

In the parables of the hid treasure and the pearl of great price, Jesus illustrates the preciousness of his kingdom of grace. It is something to be coveted and sought after by every man and acquired at any cost. With single-eyed purpose and whole-hearted effort we should each seek to realize to the full the bless-

edness of his religion. We do not enjoy it, because we have never really found it; we have not found it, because we have never really sought it; we have not sought it, because we have never really desired it; and we have not desired it, because our eyes are filled with worldly visions. "Seek first the kingdom of God and his righteousness." "Set your affections on things above, not on things on the earth."

IV. "This one thing I do." There is not only one thing needful for our moral perfection, and one thing to be desired for our spiritual delectation, but a great work to do to fulfill our mission. Paul was a race runner with no backward or sideward glance, reaching forth and pressing on to the goal. What unity, steadfastness and energy of purpose! No obstacle discouraged him, no danger daunted him, no dungeon appalled him, all the power of Rome could not muzzle him. "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Hence his success. Travel along the shores of the Orient and you find his footsteps everywhere. Under each date in the journal of Columbus we find this entry: "This day we sailed westward, which was our course." Simple yet grand expression of a great resolution and an indomitable will, not swerved by the terrors of unknown seas, tempests and mutinies.

Every youth should start out with one great aim to regulate his whole life, one all-absorbing purpose to unify all his efforts. There is enough energy in fifty acres of sunshine to run all the machinery in the world, if it were focused. If all the joyous, buoyant energy and enthusiasm of youth were concentrated, what a force! And if it were all expended through one outlet, what accomplishments! New Jersey has many narrow, shallow ports, and therefore only a petty coastwise trade. New York has but one harbor, broad and deep, and through it passes a world-wide commerce. Every railroad, river and canal brings to it the commercial treasures of our continent, and with these the ships go forth to enrich the world.

Make this your aim: "Whatsoever ye do, do all to the glory of God;" and bring to its achievement a lively zeal. A formula in mechanics is, Momentum is equal to mass plus velocity. The force of the impact of a cannon ball is determined by its weight and speed. So our moral influence and success in life depends on greatness of purpose and enthusiastic energy. "Not slothful in business, fervent in spirit, serving the Lord."

V. "One thing I know." What a triumphant ring to those words of the man born blind: "One thing I know, that, whereas I was blind, now I see." And as blissfully conscious and assured should he be into whose heart has shined "the light of the knowledge of the glory of God in the face of Jesus Christ."

Most precious of all wisdom is this experimental knowledge of Christ and his salvation. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Paul, with all his scholarship, and preaching to Greeks seeking after wisdom, "determined not to know anything among you save

Jesus Christ and him crucified." "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

How happy are they who with delightful assurance can say: "I know that my Redeemer liveth." "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "We know that we have passed from death unto life."

And how strong and courageous it makes even babes in Christ and the most illiterate. He

can face the mocking skeptic, hear undismayed the arguments of learned infidels, and is "ready always to give an answer to every man that asketh him a reason of the hope that is in him." In vain did the Pharisees try to persuade this man that Jesus was an impostor. His one conclusive reply was: "One thing I know, that whereas I was blind, now I see." "You may shiver to pieces all intellectual defenses, but the garrison still gathers unsubdued into the central citadel of the heart."

"Make-Believe" Diamonds:—Sermon to Children

Rev. John F. Thorpe, M. A.

The other day as I was passing down Eighth street, I was attracted to a store window by the head lines of a large sign which read, "One Hundred Dollars Reward." Upon reading further, I learned that the sign was a "make-believe" diamond advertisement. The window was filled with "make-believe" diamonds. In the center of the window was a genuine diamond, directly above which was the large sign, "One Hundred Dollars Reward will be given to any one who is able to tell any difference between this genuine diamond and the rest of the stones in this window."

Th point was this, boys and girls. These "make-believe" diamonds could be bought for twenty-five cents each, which is, of course, far too low a price for which to buy a genuine diamond. But these "make-believe" diamonds looked so much like a genuine diamond, that after people had bought them they could wear them and make their friends believe that they were good stones for which they had paid large prices. There was one way, however, by which they could have picked out the good diamonds from all the rest of the stones. Do you know how I could have done it? No! Well, then I will tell you. If I had taken the genuine diamond and a "make-believe" diamond into a very dark room, and laid them both in the palm of my hand, and then turned on the light of an arc lamp, the real diamond would have sparkled with even more brilliancy than before. But the other stone would have appeared to be just what it really was, namely, a piece of glass with a little shiny paste smeared on the back of it, and not a real diamond at all. The strong light showed the difference.

So it is with our lives. If we pretend to be what we truly are not, the arc lamp of time will sooner or later reveal our real selves. If a boy or a girl makes mamma believe he or she is reading the Bible and saying a prayer every night before going to bed, and is not doing so, it will soon tell in his or her daily life. He will first be unkind to sister or brother, then he will begin to quarrel with playmates, and so it will continue to go until it will soon be discovered that that boy or girl is not doing what mamma is made to believe.

A number of very wicked men came into a Rescue Mission in Philadelphia one very cold winter night, to keep from freezing to death. Before they were given beds for the night they were all asked how they had gotten into that low down condition. Quite a number of differ-

ent answers were given, but they all agreed in this one particular, namely, that every man started on the downward path by making those about him believe he was living a life which he really was not. Some of them, when they were boys, found it too troublesome to read their Bibles every day, but allowed their mothers to believe they were reading them. On account of neglecting this very important thing they forgot what God requires good people to do, so they gradually drifted into sin. Others had been church members at one time in their lives, but they made people believe they were living clean, pure lives when they were not, so they were found out and good people would not associate with them any more. On this very cold winter night, as they stood up before the superintendent of the Rescue Mission, their ragged clothes and hard faces distinguished them as much from good people as the "make-believe" diamond could be distinguished from the genuine diamond under the light of the arc lamp.

Remember, boys and girls, if we try to make others believe we are living good lives and really are not, we will some day be found out.

Educated to the Best.

Robert Louis Stevenson praised himself highly when he said, looking back upon his life-long struggle to express his beautiful soul through a feeble body, that, though he was conscious of woeful inequalities in his writings, he was sure that in each writing he had done the best that his strength and the occasion had allowed. This is the charm of his writings, that he was always at his best—an ever-varying best, a best of widely ranging quality and power, but still we are conscious of the presence of that transforming ideal which renders immortal the least fragment that it touches.

So that it makes little difference where we are, and little difference what we are doing. The center of the earth is as near Alaska as London—a little nearer, to be exact; and sewing buttons is as near the hearts of things as writing Hamlet or governing India. It is as easy to touch the heart of things with a needle as with a pen or a sceptre.

"I broider the world upon a loom,
I broider with dreams my tapestry;
Here in a little lonely room
I am master of earth and sea,
And the planets come to me."

—Arthur Symons.

METHODS OF CHURCH WORK

E. A. KING

This is the month for undertaking serious work. If plans have not been made during July and August they should be made now. The secret of success is largely in wise planning and doing it far enough ahead to arouse intelligent interest and enthusiasm.

We heard a church worker say the other day something like this, "I will never undertake to get up another program on so short a notice! Next year we will begin in plenty of time." When our work is done on the spur of the moment it is usually pretty ragged and unsatisfactory. September is the month to shape up the fall and winter campaign, unless it has been done already.

* * *

This is the month for Rally Day and Labor Day and general recruiting. The public schools usually open, and this fact brings the families back home again. The wise minister will make the best possible use of these occasions. We are presenting material in this issue calculated to help every one of our readers. If you are unable to use the plans as we outline them perhaps you will find some helpful suggestions.

* * *

We are enjoying our new experiences in California very much. We find ministers of all denominations that are regular readers of this magazine. We appreciate their words of encouragement. Nearly all of them say they have thought many times that they would send us something for the department, but somehow they didn't get around to it. This is one way all of our readers could help us materially. Let us urge once more the need for this kind of co-operation. Send us lists of sermon topics, accounts of your work, copies of your calendars and church papers. In fact, put us on your mailing list.

We wish to urge upon every one of our readers the wonderful opportunity of service there is in the Minister's Bible Class. Just now we desire to press home the simple fact. There are men and women in all our churches who are hungry for something of the kind, and the chance of personal touch is nowhere greater.

For a number of years we have been teaching the Old Testament and have used as a textbook, Painter's "Introduction to Bible Study." It is a book designed for college classes and has what we have never seen in any other book, namely, chapters on the background of the Old Testament history. These deal with the assured results of archaeological research in their relation to the Bible. In connection we have used Breasted's "History of Egypt," but have never had a satisfactory account of the Babylonian and Assyrian history. A few days ago the J. B. Lippincott Company sent us Morris Jastrow's new book on "The Civilization of Babylonia and Assyria," and now we are satisfied. It is, in the first place, one of the most wonderful books (515 pages, 78 plates of illus-

tration) we have ever seen. We will give it a proper review in some later issue of the Expositor.

The reason for mentioning these books here is just this: We are very anxious that every one of our readers teach a Bible class this coming season, and if they do teach the Old Testament we want them to have the best tools.

* * *

We hope to make our department better and more useful this coming season, and we can if you will help. Send us what you are able in the way of contributions to the department. Send everything to Rev. E. A. King, 73 South 15th street, San Jose, California.

* * *

CONSTRUCTIVE RALLY PLANS.

We have received a very interesting rally folder from a Baptist church somewhere. There is nothing to indicate where it came from. On the front page the pastor has printed the following paragraph entitled "Objective:"

"The church is not a refrigerator for preserving perishable piety. It is a dynamo for charging human wills. The object of the church is not to tell how to dodge difficulties, but to furnish strength and courage to meet them. The business of the church is not to furnish hammocks for the lazy. It is rather to offer well-fitting yokes for drawing life's loads. The man who does not attend any church virtually votes to do away with all churches.

"We preach a constructive gospel and try to honor Christ in our worship."

On the reverse side (page 2) he prints the following clear, concise financial statement:

According to the Covenant of the Church, each member pledges himself to support the church financially. Giving is a means of grace and the following Scriptural reasons support it:

God claims a portion of your substance. Lev. 27:30.

Withholding this is to rob God. Mal. 3:8.

It should be met promptly. 2 Cor. 9:7.

It is accepted according to what a man hath. 2 Cor. 8:12.

It should be given willingly. 2 Cor. 9:7.

It should be given systematically. 1 Cor. 16:2.

Let every member according to his ability give something. The budget for current expenses is about \$1,400 per year. If every one of the resident members would give regularly an average of ten cents per week, this could be easily met, but when practically two-thirds give nothing it makes the burden heavy on those who do give and are regular in their attendance.

Such educational propaganda as this in every church would do wonders toward bringing it to efficiency. On the third page he has printed the following excellent pledge blank calculated

to win the support of everybody. Why not make such substantial use of Rally Day?

If you have not made a pledge for this year, or if you wish to make a special Rally Day Pledge for the work, tear off this sheet, and drop it into the plate on Sunday. Envelopes can be secured from Mrs. Potter. We expect to make an every-member canvass for the year in November. Please plan what you will give and be ready when the solicitors call.

Rally Day Pledge.

As an expression of my loyalty to Christ and to my church, I hereby make this Rally Day Pledge, payable weekly—monthly (cross out one) until January 1, 1915.

For current expenses.....weekly, monthly.

All local expenses, salaries, etc.

For missionsweekly, monthly.

To be divided among all our missions.

Name

RALLY DAY PRINTED MATTER.

It is a long time since we have seen as beautiful a Rally Day invitation as this one in beautiful colors, published by Goodenough & Woglom Co., 122 Nassau street, New York City. In their catalogue they designate this "Rally Day Post Card 27" (price 75 cents per hundred).



The same company provides offering envelopes in colors for 30 cents per hundred post-paid. You should send to them for their catalogue of "Rally Day material."

MAKE YOUR OWN INVITATION.

If a church or Sunday School does not feel that it can spend much money for elaborate printed matter they could have a photograph of the church's open door made into post cards with a message printed thereon. Sometimes these "home-made products" cost as much as regular professional material. It all depends on the generosity and skill of the makers. Very often the Woolverton Press, at Osage, Iowa, puts up something unique at little cost. If you do not have their catalogue send for one.

MAKE A RECORD OF ATTENDANCE.

Many churches plan some sort of scheme for securing the names and addresses of those who attend the Rally Day services. One of the best plans we ever tried was the ticket plan. Invitation railroad tickets were sent to everybody in the parish.

At the bottom of each ticket was a blank space for name and address of passenger. No one was admitted who did not present a ticket properly filled out, but it required two or three young men at the door with pencils and extra tickets. When the day was over we had discovered a number of new families and found some of our old pupils.

Another plan is to have an attendance card on which every person is requested to write his name and address. It is wonderfully helpful to the minister and other church officials in checking up lists and in keeping tab on the people.

Plymouth Congregational Bible School

RALLY DAY ATTENDANCE CARD

Name

Address

Class Attended

KINDLY SIGN AND HAND TO TEACHER OF CLASS

PREPARATION FOR RALLY DAY.

Just to invent unique and attractive invitations and arrange for "great doings" on a certain rally Sunday is not enough. What we need is to get down to the core of things. A successful rally day gears up the working force, the officers and teachers and the pupils of the school.

One church we have heard of sends out a personal letter to the workers just before the fall opening. We think our readers will be very glad to see a copy of this letter, which, of course, can be adapted to local needs:

To the teachers and officers of the Sunday School—Greeting:

September —, the opening day, is drawing near. Let us lift up our hearts and minds that we may encourage one another in the memory of our past record, and see the vision of the possibilities of this winter's work together. Equal the past we must. Excel it we may.

And how? Simply by putting into it that same amount of spiritual thought and intellectual planning, and adding to this more and more of the spirit of our old motto—**We can if we will!** Are we not all ready to reburnish each letter of this motto?

Perhaps some of us will be aided by an attempt to answer a few concrete and personal questions.

Can I, this coming year, learn to know each pupil more intimately?

Can I select more effective devices for arousing a class interest?

Can I learn to know each parent?

Can I give more aid to my fellow teachers?

Above all, can I so develop and enlarge my own personal religious life this winter that my influence upon the life of each pupil may be deeper and nobler this year than ever before?

Most of us can be helped in our conception of our opportunities by remembering—both as an

inspiration and a warning—the spirit of these four stanzas:

"I took a piece of plastic clay
And idly fashioned it one day.
And as my fingers pressed it still,
It moved and yielded to my will.

"I came again when the days were past;
The bit of clay was hard at last,
The form I gave it still it bore,
But I could change that form no more.

"I took a piece of living clay
And gently formed it day by day,
And moulded with my power and art,
A young child's soft and yielding heart.

"I came again when years were gone;
It was a man I looked upon.
He still that early impress wore,
And I could change him nevermore!"

Pledging you our most cordial co-operation
and thanking each of you personally for the
splendid service you have given us, we are,

Very cordially yours,

Pastor.

Superintendent.

Postscripts.

1. The Sunday School opens on September —.

2. Teachers who receive no word to the contrary will know that their classes will be the same as last year.

3. The secretary will inform all pupils of the opening date, but many teachers will wish to communicate personally with the members of their own classes and thus develop the necessary personal relationship.

4. Won't you send us the names of any new pupils who ought to be enrolled with us?

5. We shall cordially welcome any suggestions that will increase the reverence and efficiency of the school.

6. We are trusting to the members of the school for the best suggestion for a motto. Perhaps we can have a Motto Day early in the year.

"THE WORLD-WIDE WAR TRUST."

This is the name of a printed speech of a member of Congress, Hon. Clyde H. Tavenner, of Illinois, on the great issues of the war and ought to be read by every minister in the United States. Send to the Government Printing Office, Washington.

LAUNCH SOMETHING LIKE THIS ON RALLY DAY.

The following "Standards for Bible School teachers and officers" was adopted by the First Presbyterian Church of Topeka, Kansas, in 1915, and represents a high conception of the duties and privileges of Christian workers. We hope to live to see the day when every church will look upon its work of religious education with the same seriousness. The rules are as follows:

1. Teachers and officers accepting positions in this school are expected to retain such posi-

tions for one year. Mid-year resignations are exceedingly detrimental to the work of any educational institution.

2. In case of absence on the part of pupils, teachers are expected to communicate with them by note, phone, visit or delegated messenger, in order that all pupils may be retained in regular attendance.

3. Teachers are expected to train the members of their classes in habits of regular church attendance, both by example and precept. Church attendance is the guarantee of Christianity in this country, and one important duty of the Bible School is to train the rising generation in this vital duty.

4. Teachers shall consider it their chief duty to lead the members of their classes to accept Christ as their Lord and Master, and after that to educate them to an intelligent understanding of what such discipleship means in conduct, service, character and duty.

5. In case of necessary absence, a teacher is expected to send a substitute teacher, or to notify the superintendent of his department in time to enable him to secure a substitute. In either case, the teacher shall be responsible for sending his text books to the substitute teacher. Classes are never to be thrown on the hands of the superintendent by teachers at the last moment, thus making disorder and waste of the day's session inevitable for such classes.

6. Teachers are expected to attend the monthly teachers' meeting regularly, and to place attendance on this meeting first in their plans for work and pleasure. Presence at this meeting is absolutely necessary to keep a teacher in touch with the work, methods and spirit of the school.

Persons so situated as to find it impossible to fulfill these requirements are not urged to accept places as executive officers or teachers in this institution, as the confusion of work resulting would be apt to overbalance the benefit partial service might render.

BADGES AND PINS FOR RALLY DAY.

It adds a great deal of interest to Rally Day if there can be some souvenir given to each person who attends. Goodenough & Woglom (122 Nassau street, N. Y.) has sent us a line of samples that have quite taken our eye.

Among them are three colored celluloid flags for pinning on one's coat. One of them carries the regular Sunday School conquest flag with these words, "We are Going Forward." Another has a sunrise, in color, with the words, "Go Right on Working." Another has "Rally Day" on it. They cost \$2 per hundred. Then there are little pins with such mottos as these: "Rally Day," "A Bigger and Better Bible School," "We're Going Forward," etc. These sell at \$1.50 per hundred.

David C. Cook Publishing Co., Elgin, Ill., also handles a large line of Rally Day helps. We notice that they publish decorative streamers at from 5 cents to 7 cents each. Such mottos help to make the day mean something. Send for Cook's latest catalogue.

A GOOD CHART FOR RALLY DAY.

One of the purposes of Rally Day is to arouse the members of the church to a deeper interest in the work of the Sunday School and the children. It would be well to prepare a chart like the following, adapting it to local uses, and hang it in the church vestibule on Rally Sunday:

The Church and the Sunday School

Additions to the membership upon which the life of the church depends

80% From the Sunday School

20% From Other Sources

Which?

Shall the Church conserve the child or wait to reform the adult?

46,105 Children of School Age (5 to 21) in Seattle

35,859 in School—	23,448 in Sunday
Day, Public, Private	School
or Parochial	
10,246 not there	22,657 not there

The Problem?

How to take Religious Education to all the children of the people.

ORGANIZE YOUR CHURCH WORK.

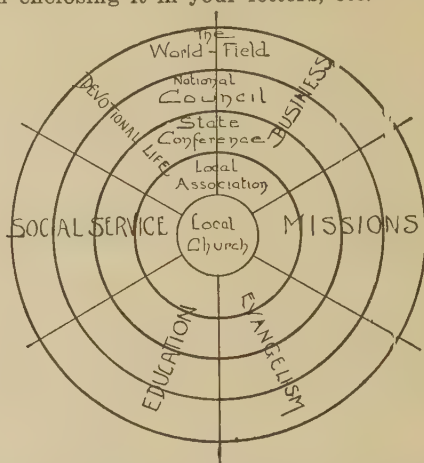
A great many churches will not need this suggestion, but we know that there are thousands of churches and ministers that need organizing or reorganizing along lines of greater efficiency. There is no church, no matter how small it may be, that could not do its work better if it were organized on some simple, comprehensive businesslike basis.

The great need in most churches is for a plan of campaign covering a definite number of weeks, months or years. The people need to be harnessed to something definite, and the most important thing is to see to it that the plan is executed after it has been adopted.

Any successful plan must be adopted by the people and not imposed on them by the minister, but it will take time and patience to educate the people to the point where they desire a plan. Nothing is more difficult to accomplish, but when it is actually put through there are few things more satisfactory.

The following diagram is calculated to help people see the importance and value of departmental work. If copies of this chart could be

hung in the church vestibule and in the prayer meeting room the people would sometimes come to see the thing for themselves. Reproductions of this cut may be had of F. M. Barton, Caxton Bldg., Cleveland, Ohio, for ——. You can print it on your calendar or use it in tract form enclosing it in your letters, etc.



SMALL BOOKS WITH GREAT MESSAGES.

We have just received from the publishers the following books: "How to Build up an Adult Class," by Herbert Moninger, and "One Hundred and One Things for Adult Bible Classes to Do," by the same author. These are published by The Standard Publishing Co., Cincinnati, at 25 cents and 50 cents, respectively. These two hand books are brim full of just such methods as a live-wire pastor would like to put into the hands of his Adult Bible Class leader.

Another valuable book received from The University of Chicago Press, is "Handwork in Religious Education," by Addie G. Wardle. This is a volume that ought to be in the hands of every kindergarten and primary worker. It is splendidly illustrated. One other volume has just arrived, entitled "Report of Committee of One Hundred of the Religious Activities During the Panama-Pacific International Exposition at San Francisco, 1915." Send to Rev. H. H. Bell, D. D., San Francisco, Cal., for a copy.

PREACH MISSIONARY SERMONS TO THE CHILDREN.

Since the new enthusiasm for missions has taken hold of the church Christian workers are anxious to teach missions to children and young people so there can never be a future generation that is uninterested because uninstructed.

Rev. Hugh T. Kerr, D. D., pastor of Shady-side Presbyterian Church, Pittsburgh, is one of those rare preachers that knows how to get at the child mind with sermon stories. Fleming H. Revell has just put out a volume of Dr. Derr's missionary stories for children called "Children's Missionary Story-Sermons," \$1.00. In connection with the above we wish to call your attention to Bishop Walsh's "Modern Heroes of the Mission Field." This book furnishes material for missionary talks to young people. This is also published by Revell, 50 cents.

SERMON TOPICS.

Rev. E. L. Harrison, Avon, Mass.

Morning—How to Meet Life's Crisis.

The Cost of a Human Soul.

The Unpardonable Sin.

Evening—The Two Sons.

The Ten Virgins.

The Unmerciful Servant.

MAKING THE SUNDAY EVENING SERVICE GO.

For most ministers there is no problem as difficult to solve as that of the Sunday evening question. At the First Congregational Church, Winona, Minn., they had struggled with it for years. There was only a "meager congregation," according to the report. The pastor and his church officers hit upon this plan and won out.

The sermons were arranged in four series, beginning November 1, and cards were printed announcing the topics in each series. These cards were given out at the regular morning services and at special musical services, which were held once each month, and which drew large audiences.

The topics were worded in such a way as to attract attention and to border on the sensational. The sermons were straightforward, wholesome and full of interesting incidents and contained valuable lessons and advice. These are some of the topics: "Is This the Beginning of the End of the World?" "Which is Worse; to Swear or to Think a Swear?" "Is it Ever Right to Tell a Lie?" "Jonah Paid His Fare." Two books were reviewed, "The Eyes of the World," and "What Men Live By."

The Flying Squadron had charge of one evening meeting. During February and March two series of sermons were preached on "The Making of a Home." These proved very popular, especially with young people who usually went to the movie shows. Some of the topics in these two series were "What is a Home?" "The Wedding," "The Art of Living Together," "Choosing Your Partner for Life," "Breaking a Home," "Building a Home."

This note appeared on one of the cards, "A series of unsensational but practical addresses on the commonplace and sacred every-day affairs of life that often are triflingly treated. The home, the saloon, the club, the choice of a wife or husband, the engagement, the ring, the ceremony, divorce and essentials of happy married life are among the topics that will be treated. Besides the programs of music once each month, special musical numbers, having close relation to the sermon topics, were sung on certain Sunday evenings.

HONORING THE FINANCE COMMITTEE.

At the Waldo Church, Montello, Mass., they hold a vesper service, and one evening during a special financial canvass the minister had the five members of the finance committee sit on the front seats. A prayer of consecration was offered and the attention of the congregation was called to the importance of clearing up all the unpaid bills for the year and the committee was started out to raise the money. This is certainly giving honor to the finance committee, and such action dignifies this work.

"BLUE BIRD" RALLY DAY.

Dr. S. H. Woodrow, St. Louis, Mo.

Our plan was to have manufactured a large blue bird, eight feet from the tip of his beak to the tip of his tail. We then had feathers manufactured of paper, blue, of course. These were given to the children and they were asked to bring the feathers back in order that the bird might be properly clothed. It was impressed upon them that each feather must come back, or there would be a bare spot. A committee waited, and as feathers were returned pasted them onto the bird. We had planned for 650, and as 750 came, the bird had double feathers in some places.

It appealed to our people and was a decided success. We got the idea from Maeterlinck's "Blue Bird," making it a symbol of happiness, and worked out our program on that line.

DISCUSSION GROUPS FOR MEN.

The Laymen's Missionary Movement has done a good thing to suggest the gathering of church men to discuss the world-questions or missionary themes. The question with most pastors is how to add this extra meeting to their already over full program. The following helpful suggestions have been made:

Men can discuss these problems:

1. By forming a special group to meet one hour a week for a series of weeks under the leadership of one of their number. Select the men who mean business and are the community leaders.

2. By devoting a series of Brotherhood meetings to such discussion.

3. By taking up the subject in Adult Bible classes as elective courses.

4. By enlisting the Sunday School officers and teachers, devoting a part of the regular teachers' meeting to it or arranging a special series of meetings for this purpose.

As to methods of securing success in keeping up the interest the leaders are told to:

1. Secure a strong leader.

2. Ask the pastor to preach a sermon on the study of world movements, make a strong announcement at the close and enroll all men who will agree to take the course. This enrollment should be supplemented by personal appeal.

3. Insist as strongly as possible on each man securing a book and preparing for each session.

4. Do not give a lecture, but secure an informal, frank discussion of the problems and show how men may relate themselves to them.

5. Secure "Suggestions to Leaders" on the book selected. These have been prepared especially to suggest methods of teaching each chapter.

For a list of suitable books to study we advise writing to the Laymen's Missionary Movement, 1 Madison avenue, N. Y.

TIMELY TOPICS FOR THE CHURCH PRAYER MEETING.

Neutrality in Religion. Matt. 12:30. What the Saviour thinks of it. Peter tried it. Is neutrality on moral issues possible or respectable? Poor outlook on moral questions if people are not inclined to stand up.

HOW TO INTEREST MEN IN THE CHURCH.

Fred W. Church has prepared a splendid six-page folder in two colors entitled "Why?" It has a picture of a church on the front, printed in a brownish tint, and right over it is a big question mark in black. Underneath are the words, "A Man's Reasons for Some Things He Believes to be Worth While."

It is a most excellent tract to send out to men who ought to become more interested in the church. It is a sane and reasonable tract. It is printed by the Woolverton Press, at Osage, Iowa, at 60 cents per 100. Every minister ought to have something of this kind on hand to mail to men in his community. You should send for a sample folder anyway.

UNITING CHRISTIANS IN A COMMUNITY CHURCH.

Here is a splendid membership agreement that is used by the Federated Church at Atascadero, California. It would make a sufficient working platform for any body of Christians:

The members of the Federated Church of Atascadero extend to you a most cordial invitation to join with them in their effort to build up the kingdom of God in this community, and you may place yourself in a position to do this by signing the following application:

Desiring to be in active co-operation with all of the forces which work for righteousness in this community, I subscribe my name as a member of the Federated Church of Atascadero, on the basis of Article II of the Constitution, which reads:

"Membership in this church shall be open to all who are already identified with the various existing denominations, without in any way interfering with their theological opinions, or their present church affiliation, as well as to all who are willing to subscribe their names to the standard approved by Christ, the Master-Teacher, whom we all recognize as the HEAD OF THE CHURCH UNIVERSAL, namely, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind * * * and thou shalt love thy neighbor as thyself.' Matt. 22:37-40."

Name
Atascadero, Cal.191..

CHILDREN'S SERMON.

Fast Enough or Soon Enough.

The river flowed at the foot of the city street and a ferry boat plied back and forth every fifteen minutes to carry business and people and wagons and mail bags and school children and autos to the half of the city that lay on the other side. One day John Goodfellow ran down the hill as fast as he could to catch the boat. He had his school books under his arm, and he was anxious to get home as soon as he could to mother's good hot lunch, always ready for him.

But he was too late. Slipping away, the ferry boat had put five feet of water between her paddle wheel and John Goodfellow; and so John Goodfellow, all out of breath, had to sit down on the ferry-house bench and wait for the next boat, while at the same time mother's lunch at home began to cool off.

"Sorry, my boy," said the ferry-house keeper. "Sorry you missed your boat; you didn't run quite fast enough."

"Oh, yes," panted John Goodfellow, "I ran plenty fast enough; the trouble is I didn't start soon enough."

That's all there is to this story. Do you want the boat for the Town of Good Things, or the boat for the City of Character, or the boat for the Land of Purpose, Self-Respect and Duty, or the boat for the Continent called Make-a-Man-of-Yourself, or the boat for the City of Happy Spires, called the Church, or the boat for the warm and sunny shores of Friendship? These boats all sail early in the day. To catch them fast running never makes up for slow starting. Start now!—George Lawrence Parker.

SERMONS ON "THE SERMON ON THE MOUNT."

Rev. A. C. Thompson.

- Are You Living a Happy Christian Life?
- Communion. Is Thine Heart Pure?
- Are You a Good-For-Nothing Christian?
- Are You Trying to Deceive God?
- Spiritual Antiseptics—Have You Used Them?
- Who is Your Master?
- Have You Tried the Golden Rule?
- Are You Going With the Crowd?
- Are You Building on the Rock?

AN AID IN PASTORAL CALLING.

The following card has come to us, and we think it would prove very valuable in securing the co-operation of calling committees:

..... Caller
Dear Fellow Worker:
You are kindly invited to call upon

.....
When the call has been made, please briefly report the outcome on the back of this card, and return it to me.

If unable to make this call soon, please return card to me as convenient.

- The purpose of your call will be—
- To invite and politely urge church attendance.
- To invite and politely urge to join the church.
- To invite and politely urge to join the Sunday School.
- To pay a visit of condolence over bereavement.
- To comfort and encourage one who is sick.
- To execute the special mission explained on the other side.

Yours in his service,

Date Pastor.

All communications on this card are to be regarded as STRICTLY CONFIDENTIAL.

Do not tell these parties whom you call upon that you were asked to call.

HOW TO INDUCE NEW MEMBERS TO GIVE.

In the July Expositor we printed an account of Rev. Benjamin Franklin's plan of securing co-operation from new members. It met with a wonderful response. Mr. Franklin has written us about it. He was swamped with letters requesting copies of his printed matter, and he responded as generously as possible. Some of

those requesting literature failed to enclose postage! (No minister should request material of another minister without enclosing return postage.)

In view of the unusual interest in this particular method we will reproduce a part of Mr. Franklin's scheme. He prepares a "Pastoral Letter," wraps it around a package of duplex envelopes and hands the little bundle to every new member when he joins the church. The letter, which is worth careful reading, is as follows:

Pastor's Office,
65 Forest Street,
Springfield, Mass.

Beloved in Christ:

Believing that there exists a close relation between spiritual growth and Scriptural giving. I hereby introduce a Bible plan of appeal and the most convenient system that obtains in modern Church work.

In a few words—the Bible teaches that the Christian should offer gifts, that the individual is to decide the amount of said offerings, and that the offerings should be systematic and proportionate.

Now read carefully. Each envelope in the carton bears the same number, which becomes **your number**. I have handed your name, address, and the number on your envelopes to the chairman of our Finance Committee. **Never write your name on any envelope.** The number identifies you. Each envelope is dated. There is one for each Sunday in the year. To begin with, throw away all envelopes bearing dates previous to the date when your pledge begins. By rightly employing this system your package will tell you just how your pledge stands.

Two other things accompany this carton of envelopes and letter.

1. The little "Reimbursement Envelope." It explains itself. There is an initial cost in every system. I believe that you will show your appreciation of the system by a generous use of the Reimbursement Envelope.

2. The Pledge Card. Put the number of your envelopes on the card. Note the opening sentence of the pledge. Let your heart express itself, "according to your ability," by writing in the amount of your offerings on the lines indicated. Note the closing sentence on the card. Bring the card with you and put it on the offering plate at some early church service.

One carton of envelopes will do for husband and wife, unless two are requested; but we would have every child in the home, who is a member of the church, possess his or her own carton. If the child is not a wage-earner, and the father cannot afford to add the child's contribution, let him reduce his pledge so that the child can make a pledge of his or her own. You can readily see that this will have a telling effect upon the spiritual growth of each member. **It is for this your pastor cares most.**

Keep this letter in your carton for frequent reference.

May I depend upon you, your regular offerings to his work, your presence at the services, your sympathy with a brother who seeks to

serve his Lord, your confidence and your prayers?

Faithfully, your friend and pastor,
(Signed) Benjamin Franklin.

MATERIAL FOR LIVE WIRE MINISTERS WHO DESIRE TO STRIKE TWELVE ON LABOR SUNDAY.

It is not easy to keep in touch with fresh material on so many subjects as the average minister is supposed to know about. We give a few suggestions here just to help along.

You will find a very interesting discussion of "The Church and the Group of Toil" in Paul Strayer's "The Reconstruction of the Church." (Macmillan, N. Y. \$1.50), pp. 52-58. He says some splendid things on "How to Christianize a Competitive World" in chapter four.

"The Field of Social Service," by Philip Davis, published by Small, Maynard Co., Boston, \$1.50, is a splendid book for getting an insight into ways the church may serve the community. Graham Taylor's "Religion in Social Action" (Dodd, Mead & Co., \$1.25) is full of meat for mature minds.

The eight special pamphlets of the Federal Council are about as helpful as anything we have seen. Every minister should have the package.

These books are probably to be found in your public library.



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OSAGE, IOWA

CLEAR CUT DIRECTION ON HOW TO PLAN FOR AND CONDUCT AN EVERY- MEMBER CANVASS.

Frederick A. Agar.

1. Present the plan fully to the church. Use several meetings if necessary. Have thorough discussion. Provide for two treasurers—one for the church-expense fund, the other for the beneficence fund.

2. Give ample time for adequate preparation. Fix date when canvass is to be made at least a month or six weeks ahead.

3. Secure approximately ten per cent of the church membership to act as a canvassing committee. (Use more or fewer canvassers if local conditions require.)

It should be thoroughly understood that for a successful canvass the committee must be thoroughly prepared for its work.

In town or city arrange for a school of methods covering four or five sessions. In rural regions spend one whole Sunday in work with the congregation and canvassers in preparation for the task.

4. While the canvassing committee is being trained the rest of the church should be prepared.

A church-expense budget and also a beneficence budget should be made up and accepted by vote of the church.

These two budgets should cover not only all the known needs, but provide for unexpected things by adding a contingent fund of, say, 15 per cent to each budget. This does away with most special appeals during the year and enables each member to give a maximum in the pledges made.

If a flood occurs in Ohio or a famine in India the cause is fully presented and money is voted from the contingent missionary fund, according to the need of the cause. Where the emergency is great and the funds insufficient, provision should be made by vote of the church, so that any one having extra money to give takes a blank envelope, writes name, amount and cause on it and turns it in. It is always wise to develop generous individual giving.

5. Prayer meetings and sermons should concern themselves with the coming canvass, and such subjects should be considered a "Stewardship," "The Grace of Giving," "The Church a World Power," etc.

As soon as the date of the canvass has been fixed and the budgets adopted by the church, a letter should be sent to every member, giving the plans, enclosing a copy of the budget, indicating that the church expects a response from each one. (Do not send a pledge card.)

7. Have the list of church members ready, with addresses and all necessary information made up on separate cards. These cards are distributed among members of the canvassing committee with great care after much prayer, not according to location, but with a view to wisest spiritual ministry.

8. The canvass is best made on Sunday afternoon, between the hours of two and seven. (Even in rural regions the canvass should begin on a Sunday.)

Time is an essential element in all this work. There must be plenty of time to plan and prepare thoroughly and as short a time as possible in which to do the actual work of canvassing.

9. On the Sunday when the canvass is made the pastor should preach a special sermon, after which the canvassing committee is called forward, a prayer of consecration is made and they are sent forth two by two, like the seventy of old in the name of Christ, to a ministry of real spiritual value.

10. The canvassing committee should have dinner together if possible. If not, they should meet together at 2 p. m. for prayer and to start from a common center. They canvass each other before they start out. (Pledge cards should have been printed, and also copies of the budgets which are used in securing pledges.) It is useless to ask the committee to go to others until they themselves have willingly done the things they are to ask others to do.

11. They should go out two by two to call upon the members on their lists. Their training has made it plain that money is not to be gotten or even sought at the expense of life. A spirit of prayer and fellowship should underlie all they do. Remember that it is just as unwise to try to get too much as it is to allow evasion of one's real measure of responsibility on the basis of "as the Lord has prospered."

12. The committee should canvass not only all members of the church, but all who consider themselves regular attendants or contributors to the church.

13. At 7 p. m. all canvassers may meet at the church to prepare a report. The church is given approximate results achieved and is told of blessings given and received by canvassers.

14. After the evening service the canvassing committee should meet, and those missed or not subscribing are reassigned. Final report ought to be made on the following Sunday, so all the work should be completed during the week.

15. Definite follow-up plans should be made. Usually those who canvassed a given person are charged with the work of following him up. It is not enough to get a pledge. The real spiritual results flow into the life of the individual and the church only when the giving, like prayer, is regular and systematic.

PROPOSED COURSE ON INTERNATIONAL PEACE.

By all means send at once (if you have not received a copy) to Rev. Henry H. Meyer, secretary, Commission on Christian Education of the Federal Council, for a copy of his private and confidential booklet on "A Study in Christian Fraternity." It is a really remarkable document with an unusually full bibliography. Address, 105 E. 22d St., N. Y.

ADVANCE STEPS IN EVANGELISM.

If you have not received a copy of the report of the Commission on Evangelism of the Federal Council of the Churches of Christ in America, you should send to the Council for a copy at once. (612 United Charities Bldg., 105 E. 22d St., N. Y.) The report is written by Dr. W. E. Biederwolf.

A SPLENDID MESSAGE TO USE IN RAISING MONEY FOR MISSIONS.

How Much Shall I Give This Year to Benevolences:

A Little Argument with Myself.

1. If I refuse to give anything, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore I favor a reduction of the missionary forces and other benevolent enterprises, proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement.

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? If I add one hundred per cent to my former contributions, then I favor doubling the missionary force at once. If I add fifty per cent, I say, send out one-half as many more; and if I add twenty-five per cent, I say, send out one-fourth more than are now in the field.

What shall I do? I surely do not favor the recall of our whole missionary force, or of any part of it. Neither am I satisfied simply to hold our own so long as the great majority of the heathen world as yet have never heard of Christ. I do believe in greatly increasing the present number of our missionaries and extending the great benevolent work of our church, therefore I will increase my former offerings.

FOR THE CHURCH CALENDAR.

"They."

"Why don't they fill the church, they ought to do it?"

You ask with deep annoyance, not undue.

"Why are they so selfish, not social a bit?"

Did you ever stop to think that "they" means you?

"How long will they give so little to missions?"

"Why don't they keep their vows faithful and true?"

"Why don't they improve general conditions?"

Will you ever stop to think that "they" means you?

"Why don't they build up the young people's meeting?"

And wake the prayer meeting up a few?"

Thus you knock, knock, knock, while life is so fleeting!

Will you ever stop to think that "they" means you?

If you've a little hammer, put it away;

The world's dying for help, plenty to do.

Faithfully do your part of the work each day;

There is nobody to do it but you—you.

—P. A. Simms.

THE SIXTH CHAPTER OF JUDE.

One of the professors at a certain theological seminary was noted for his pompous and orotund manner in the pulpit. Being gifted with a fine

voice and a commanding presence, it was his custom to read the lessons with a good deal of "manner." But he came to grief sadly one afternoon. Stepping up to the lectern with a self-satisfied adjustment of his surplice, he announced in his best oratorical style:

"The second lesson will be found in the sixth chapter of Jude!" and began to find the place. Greatly to his surprise the chapter could not be found, and to cover the pause he again announced:

"You will find the second lesson in the sixth chapter of Jude!"

It never dawned upon him that he had made the mistake until one of the assistant clergy passed up a slip of paper with the single word Romans written on it. The reverend professor never heard the last of the joke, and for years he would be asked in all seriousness, "How many chapters were contained in Jude at latest accounts?"

THE PREDICAMENT OF A SUFFRAGIST.

A well-known university professor who has taken much interest in the woman's suffrage movement was persuaded to carry a banner in a parade that was held in New York some months ago.

His wife observed him marching with a dejected air and carrying his banner so that it hung limply on its standard, and later she reproved him for not making a better appearance.

"Why didn't you march like somebody and let the people see your banner?" she asked.

"My dear," meekly replied the professor, "did you see what was on the banner? It read, 'Any man can vote. Why can't I?'"—Youth's Companion.

MISUSE OF CHARITY.

La Fontaine's fable of the grasshopper and the ant finds an echo in real life in the following incident reported by a United Charities worker. There was a colored mammy on the South Side who had often applied to the organization for clothes and food. One day last summer one of the branch superintendents came across the woman in State street. She was dressed up in full regalia, her costume resembling somewhat the Sunday clothes worn by Josephy, and she was followed by a troupe of ebony-faced "chillun."

"Going somewhere?" asked the superintendent.

"Yass'm," was the reply, "we-all is gwine to the circus."

"The circus! How did you manage to buy tickets?"

"Wall, yo' see it was dis way. We sold the cook stove yesterday an' bought 'em."

"Sold the cook stove that we gave you?" echoed the other in dismay.

"Yas'm. You see, durin' the summer we can git along fair to middlin' on cold victuals, an' anyhow, winter is long way off, an' de circus am hyah right now."—Chicago Inter-Ocean.

MY LIFE STORY.

Rev. Charles Stelzle, New York City.

(Told at Winona Bible Conference, at the special request of Dr. Chapman.)

There are some people who are so low down in the social scale and so overwhelmed by social conditions that they would not listen to the gospel message even though it were preached by an angel sent from heaven. I wonder if you remember that there was a time in the history of the children of Israel when they would not listen to Moses, even though he was commissioned by God with a message which implied their deliverance, because of the rigor of their toil. There are today thousands of men and women and children who are in exactly the same condition—not exactly the same condition, but in exactly the same condition so far as their mood is concerned with reference to the acceptance of the gospel message, and I think I know why.

I went to work when I was eight years old in the basement of a New York tenement house; a sweat shop you would call it—the word wasn't coined nearly thirty years ago when I worked there. It was a tobacco factory and it made me deathly sick every day for several weeks until I became accustomed to the tobacco.

My mother and four sisters lived in a rear room in a rear tenement over on the East Side of New York City, and there she sewed at wrappers, for which she received two dollars a dozen, finishing the entire wrapper. Often I would awake, sometimes after midnight, yes, and toward the morning hours, to see her still plying the needle, because, perhaps, she had gone supperless to give the children something to eat, and often it was not more than a stale roll with a pinch of salt sprinkled upon it. In view of this experience, I think you can understand why I am sympathetic toward workingmen in their endeavor to secure better conditions for themselves. If I thought the church cared nothing for child labor, not as I have read about it, simply, but as I have experienced it; if it had no message in regard to the women who toil at starvation wages as my mother worked; if it had nothing to say with reference to the unsanitary conditions in the sweat shop and in the tenement, I tell you very frankly I would cut out the church and I would line up with some other organization outside of the church that is working to better these conditions, and it wouldn't take very much to make me do it. I need simply think of that mother, not yet old in years, but broken in health and sometimes crippled in body because of the awful suffering of those earlier years when she worked to keep me from starving. I need simply think of those sisters, four of them, and all they passed through to make me an agitator, a labor agitator, if you please, on the other side—against the church and against every condition in human society which I believe stands in the way of the progress of my people. And I simply express the sentiment of thousands upon thousands of workingmen throughout this country.

But the church does care. And this is why I consider it an honor to stand before the workmen of this country as the messenger of at least one church, indicating to these workingmen that the church cares. As I sometimes tell them, if the church did not care, I could not hold my job, because it is my business to make the church see its relationship to workingmen, and if it does not see it I shall hold myself very largely responsible because I did not make good.

That is why I believe in the church taking an interest in the social question. That is why I believe that the church should grapple with the great problems that confront the masses of the people. As I think of the wives of workingmen, sometimes I wonder why many of them do not become insane, working as they do within the confines of their small kitchens, never seeing any one, or scarcely any one who brings the word of cheer or comfort; listening to the shouting of half a dozen children, sometimes depressed because of the lack of sympathy, or at least expressed sympathy of their husbands. These women are entitled to a crown of glory if anybody is. I believe in helping workingmen, but I tell you if I had to change my job, I'd start out to fight the battles of working women because they need it more than workingmen.

There is an opportunity for the women of this audience. One of the things that comes home to me and that makes me very tender toward the church is not the preaching of the minister. It is because I can remember in those two little rooms, one morning as my mother sat there with a little baby on her lap, the ceiling fell down, and you know what that means. She was not injured, but she was very much distressed and very much disheartened, and a Christian woman came in and sat beside her and comforted her and sympathized with her. And during the years when I was in the shop and had an inclination to feel very bitter against the church because of its supposed lack of interest in my daily life, I thought of that Christian woman who represented the church of Jesus Christ, and I have no doubt that that thought has kept me in past years from saying some things and from doing some things that I might have said and done.

We are looking for some great panacea whereby these great problems may be solved. There is no such thing. If there was, Jesus Christ would have told us about it. There is no organized plan whereby the labor question is going to be settled. It will be only as you in your place and I in mine follow in the footsteps of Jesus Christ, ministering daily to those who need our sympathy. And as we do that, the labor question will be a step nearer its solution and the kingdom of God will be closer at hand.

An Education Syllogism.

Major premise—It is the duty of the state to teach morality.

Minor premise—It is impossible to teach morality effectively without showing the ultimate basis of morality.

Conclusion—This necessitates the use of the Bible in the public schools.—W. F. McCauley.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

"Mother Mary Alfonso Lathrop," who was Rose Hawthorne, daughter of Nathaniel Hawthorne, the great American novelist, and at one time the wife of George Parsons Lathrop, the novelist, with whom she collaborated in literary work, is superintendent of the Hospital of the Servants of Relief for Incurable Cancer, a Roman Catholic institution situated in New York City. She is known in the Catholic Church as superioress of the Dominican Community of the Third Order. The intellectual path by which Mrs. Lathrop passed from her Unitarian friends to the Roman Catholic Church must be a strange and tortuous one.—Watchman-Examiner.

The Y. W. C. A. cafeteria of Detroit, Mich., found during a recent month that the average amount paid for 46,080 meals was 19 1-2 cents.

How western customs are crowding into eastern lands is seen in the general adoption of the western style of black mourning in China for the late president, Yuan Shih Kai. All the policemen and soldiers in Peking wore black bands upon their arms, and the government Gazette was published with black borders around each page.

The graduating class of Northfield Seminary, Northfield, Mass., was one of the largest ever sent out by the seminary, numbering forty-six, eighteen of whom received diplomas in the college preparatory course, eighteen in English and ten in the general course. The graduates came from all parts of the world, representing both the Occident and the Orient, though of course the larger number of them are Americans.—The Congregationalist.

Thomas Mott Osborne reinstated as warden of Sing Sing prison in New York. He was acquitted some time ago of the charges in indictments which caused him to withdraw from management of the prison on December 31 last, pending the issue of his trial. George W. Kirchwey, former dean of the Columbia law school, who was appointed head of Sing Sing in Osborne's place, has agreed to resign and will take a place in the office of State Superintendent of Prisons James M. Carter. Carter announced there will be no restrictions on Osborne in his reform at the prison—reforms for which already he has become noted throughout the world.—The Continent.

Science has been so preoccupied with perfecting the arts of destruction that there is a pleasant novelty in the news cabled from Paris that a French physicist, Dussaud, has succeeded in chilling light. Hitherto light and heat rays have been inseparable, even the electric light falling short of the ideal of a pure light devoid of all heat. The first application of the discovery to industry, it is said, will be in the stereopticon, in which the intense heat has been a great drawback, as it tended to break glass slides, and to explode the celluloid films of moving picture apparatus.—The Christian Advocate.

"Nations Shall Come to Thy Light."

The Committee on Friendly Relations Among Foreign Students has recently published a directory of foreign students in universities, colleges and preparatory schools in the United States and Canada. No women students are included.

The list is incomplete, but the names of 3,623 are recorded, representing ninety-five countries, as follows:

Alaska, Assyria, Armenia, Argentina, Australia, Austria, Asia Minor, Antiqua, Anquilla, Bahama Islands, Belgium, Bohemia, Brazil, Bulgaria, Barbados, Bermuda, British India, British Honduras, Bolivia, British Guiana, Chili, Korea, Columbia, China, Costa Rica, Cuba, Cyprus, Denmark, England, Egypt, Ecuador, France, Galicia, Germany,

Greece, Guatemala, Hawaiian Islands, Honduras, Hungary, Holland, Ireland, Italy, Japan, Mexico, Moravia, Macedonia, New Zealand, Nicaragua, Norway, Palestine, Panama, Persia, Philippines, Poland, Portugal, Roumania, Russia, Scotland, Serbia, Siberia, Siam, Sicily, Spain, South Africa, Sweden, Switzerland, Syria, Turkey, Wales, West Africa, West Indies, Uruguay, Grenada, Venezuela, Dominica, Jamaica, Porto Rico, Montserrat, Turks' Island, Trinidad, Salvador, San Domingo, St. Thomas, St. Martin, St. Vincent, St. Bartholomew, St. Lucia, St. Croix, St. David's, St. Kitts, East Africa, Iceland, Burma, Slovenia and Grand Cayman.—The Advance.

The working of the elective system at Harvard shows that in the last six years there has been a complete reversal of choice among the students. Six years ago history, political and social sciences attracted more students than did the languages, literature, fine arts and music—233 to 156. In the latest figures 160 students chose the former group of studies and 276 the latter. The figures of the publishers do not show the same trend. There were 12,001 American books published in 1914 and 9,734 in 1915. There was a marked decrease in poetry and fiction, while there was a gain in works on history, commercial and domestic economy.—Zion's Herald.

SOCIAL.

Beer No Cure For the Drink Evil.

A significant document has been issued by the Unitarian Temperance Society, protesting against articles now flooding the press favorable to the consumption of beer. Among such articles attention is drawn to one written by John Koren, entitled, "Alcohol and Society," which appeared originally in The Atlantic Monthly. "We protest against the idea," says the Unitarian organization, "that beer is a cure for the drink evil. Distilled liquors were not used to any extent for beverage purposes in England until about the time of Henry VIII., and yet we all know that England was cursed with drunkenness from ale and wine long ere this. Not only does beer cause drunkenness, it also leads to immoderate drinking. Take, for example, the fact that in Germany the extreme accessibility of beer has so fostered the taste for alcohol that Germany is no longer primarily a beer drinking country, forty-nine per cent of her consumption being (according to Gabrielsson's well known figures) distilled liquors. Says Prof. Gustav von Bunge, 'Beer in Germany is worse than the whiskey pest because more apt to lead to immoderate drinking.'" Dr. Benedict, of the Carnegie Nutrition Laboratory, of Boston, "has proved beyond cavil that thirty to forty-five cubic centimeters of alcohol (about a wine glass of whiskey) 'slows down' neuro-muscular action." As to the statement that prohibition is nowhere successful, attention is drawn to the survey recently made by the State University of Kansas, showing that in 1913-14 the per capita consumption of Kansas was eighty six per cent less than that of the country at large.—Zion's Herald.

The Internal Revenue Department's official report says that the number of barrels of beer sold in the United States during the first ten months of this fiscal year decreased 2,226,670 as compared with the same time last year.

The Motion Picture Exhibitors' League, now only in its sixth year, has just closed its annual convention in Chicago. Some figures there made public emphasize the marvelous growth of the people's play-house. There are 21,600 picture theaters in America (open eight hours a day for six days a week, if not seven!) The daily attendance is given as 25,000,000, which must be exaggerated. There are 205,000 employees in the business, receiving \$2,300,000 in weekly wages. The total investment in film plants, machines, equipment and theaters is \$2,000,000,000. Is this a "craze" like roller-skating, which dotted the

world with rinks a generation ago? Or must it be reckoned with as a permanent factor in the formation of American character? It is certainly a factor at the present moment in ways that cannot be contemplated with equanimity by those who are concerned for the safety of the rising generation. The screens have never carried more demoralizing pictures than some which have been presented this summer, and in the name of better morals! Where are our children, indeed, and where will they be, if such corrupting notions are flashed before them in the name of entertainment!—The Christian Advocate.

MISSIONS.

The new governor of the Transkeian Territories, South Africa, is Mr. John Bruce Moffat, the son of a missionary and the grandson of Robert Moffat, the greatest of South African missionary pioneers. At a recent meeting at Umtata 4,000 Tembus assembled to welcome their new chief magistrate.

The Apostles' Creed was recited in ten different languages by as many delegates, representing peoples speaking them, in the Methodist General Conference at Saratoga. But there are thirty-four nations and more than seventy languages in which the Gospel is preached by Methodist missionaries.

Concerning the Japanese laws forbidding religious instruction in the mission schools in Korea, Dr. Horace G. Underwood writes:

"I do not hold that they (the government) are right in separating religion and education, but they have decided to do so and their decision has been arrived at very largely because of the fact that there were such a tremendous number of church schools all over the country. The government of Japan and Korea allows the carrying on of these church schools, but says definitely that the teaching of religion and of the Bible, or the holding of religious services can not be 'included in the curriculum,' and in their interpretation of the law the Director of Education asserts that it was worded this way in order that such church schools might carry on this religious instruction during hours outside of the curriculum. Whether all will interpret the law in this way I can not say, but this is the interpretation of the man in authority in the administration in Chosen."

The Methodist Mission has agreed to conform to the regulation at once.

Recently the Japanese authorities ordered the Sen-Sen (Sven-Chun) station (Presbyterian) to close the academy for girls or else to stop teaching the Bible. The mission decided to accept the alternative of closing on March 31.—Miss. Rev. of World.

We might have expected that during this year of suffering the British gifts to foreign missions would have fallen off. On the contrary, they have increased.

The gross receipts of the Church Missionary Society for the year ending March 31 amounted to £382,948, which is £24,082 more than was received during the previous twelve months. There were 36,335 missionary boxes issued from the Church Missionary House during the year. This figure is a record, the number issued during the previous year being 12,175.

The International Review of Missions states that the income of the Society for the Propagation of the Gospel met its expenditures. The Wesleyan Methodist Society covered its expenditures and cleared off a deficit. The China Inland Mission increased its income. The London Missionary Society (Congregational) passed through a crisis triumphantly. The Baptist Missionary Society has paid its way. No missionary organization has had to be disbanded.—Miss. Rev. of World.

While opium has almost disappeared around Peking, morphia has taken its place. It is used in hypodermic injections.

The women of China are training for leadership in Adult Bible Class work. During the past year five Bible Training Conferences have been held in China. At the three held in Swatow, Canton and Foochow, women were in attendance. Two more conferences are now being held especially for women.

GENERAL.

Greatest Appeal in Religious Passion.

There will never be anything greater in its appeal to men than a fervid religious passion, manifested by the preacher and his people. Mere sociability—"glad hand artists"—can never take its place. Neither can institutional church methods, important as these may be in some localities.

There is need for downright seriousness in church work today. Why should Protestantism be stigmatized—not only by certain other sects, but by plain "outsiders"—as a religion which has lost its passion in a vain desire to "attract" men through vaudeville methods?

This does not mean that the minister and the church should not be wholesome and human—but it does mean that the church should teach men that it still stands for the great big facts of the Christian religion—for the fundamental truth of the sacrificial life and death of Jesus, which in a measure, at least, should be imitated by every true disciple of Jesus.

There is no doubt that there are occasions and circumstances which justify unusual methods of work or startling methods of stating the gospel message, but there are two basic principles which should always be given due consideration—first, the preacher should always be a gentleman—Jesus was never anything else; second, nothing should be said or done which will bring reproach upon the gospel message.—Charles Stelzle.

What do you think was the answer of four out of six members of a class of girls in a city not worlds removed from Boston the other day to the question, What is the Golden Rule? "Safety first." Let us hope that they will be put right ere long regarding the central mandate of the Christian life and that, too, without forgetting entirely this popular modern maxim.—Congregationalist.

Julius Hecker, pastor of the Methodist Church of All Nations, New York, says: To eliminate the dangerous hyphen we must introduce the Christian hyphen. What we need more than anything else is Christian-Americans.—Record of Christian Work.

The extinction of the idea of spiritual communion between God and his children produces, first of all, many Christians who are trying to be religious men without the aid of any inner impulse whatever beyond their own conscience of what's right.

But that result is not so pathetic as the spiritual impoverishing of other men who do enter into a large measure of real communion with the divine life, yet fail to recognize what it is.

It is a sorry thing that a soul should not meet God, but sorrier to meet God and not know him.

Assuming from current ideas that the divine fellowship is some sort of awesome and uncanny spell, multitudes are cheated out of realizing that the genuine signs of God with them are instead the unaffected stirrings of holy intent that they feel in those moments when, as they say, they are "at their best."

What such people need is a straight emphasis on the fact that experience of God in the life of the common man comes not at all by ghostly exaltation into ecstasies or trances, but by a sweet and wholesome quickening of the heart for every rightful purpose and sentiment.

To believe that these "best moments" which men are conscious of evolve simply out of themselves, is grave practical atheism.

And it is a very grievous irreligion too to tell a person that association with the heavenly Father and the elder Brother is something unnatural—something strained and painful. Quite opposite is the truth—only in divine association can the human soul be wholly in poise and wholly attuned to all it touches.

Along normal paths of living then, and not in rare mountain atmospheres of ecstasy, are to be sought the experiences of real communion between God and man.

"Practicing the presence of God" is then not trying to work up a state of unearthly transport or to develop high-tension raptures but simply to live day by day in the realization that spiritualities are the true realities.—The Continent.

A little while ago a writer in discussing Liebknecht, the noted German socialist who has just been put in a cooler for thirty months, remarked that the agitator seemed to be more in love with his theories than with the people whom he professed to want to help. I do not know how much truth there is in this criticism, but it is a weakness or danger which sometimes gets into the sermon. A man may stand in the pulpit with more interest in his theories or his latest views than in the men and women before him. He may be fascinated by an intellectual proposition and be indifferent to people. His preaching is a mental process, not a message to the fear and hope and up and down of the daily struggle. It is not difficult for such a preacher to make spectators of his congregation instead of hearers who want to be helped in their moral and religious life. When they have had enough of the exhibition they thin out, and

the congregation weakens, and his friends wonder why so fine a thinker does not draw better.—The Congregationalist.

A man looked up the record of 7,125 church members as shown in church statistics and found that in a year they added to the church 344 persons who confessed their faith in Christ. He looked up the records of 137 life insurance agents and found that they in the same year induced 2,462 persons to confess their faith in life insurance—persuaded that number to insure their lives.—The Continent.

The news that Iowa has a professor in one of its state colleges whose special duty it is to instruct janitors in the fine and well-nigh lost arts of heating, ventilating and cleaning school houses suggests an idea. Why not throw open these courses to church sextons?—The Christian

CHARACTERISTICS OF A GREAT SERMON

REV. C. L. PALMER

Pastors and congregations view sermons from a very different point of observation. The former is naturally governed by certain homiletical principles, while the latter are more apt to judge sermons by the effect produced individually and collectively. The presumption is that the many viewpoints make many sermonic ideals. A discourse in every way satisfactory to one may be very unsatisfactory to another. Fortunately for the comfort of the pastor he seldom hears the criticisms on his preaching, for if he did it would not only unsettle his ideals, but be very embarrassing. There are usually in a congregation some very spiritual and appreciative hearers who take pleasure in informing the pastor of some thought or discourse that has stimulated them. From such the minister derives considerable encouragement, and at the same time obtains a suggestion of the kind of sermon that aids his people. It is no mistake on the part of the pastor to encourage conversation on the sermons preached from Sabbath to Sabbath. This he may do when calling on his people, and if the congregation is composed of intelligent and considerate people they will make only such comments as will gratify their minister. And such conversation not only suggests lines along which sermons may be improved, but very often suggests texts or topics for future preaching. It is a most excellent plan to ask the people for such subjects as they would like to hear expounded either in the prayer meeting or from the pulpit. But while we will grant that one may obtain many very excellent suggestions from his people regarding sermons, it is not to be forgotten that every discourse to be worthy of the gospel must possess certain striking characteristics. And if the sermon is not built on these lines should not be taken into the sacred pulpit, which is consecrated to the pure and holy gospel of the Son of God. Nor can we hope to turn sinners to the Lord and establish believers in the faith except we deliver such sermons as embody the necessary principles. Let us mention a few.

I. A Great Sermon is Biblical.

We are enjoined to preach the word. As ministers of the New Testament we have no option of the course of instruction to give our people. We are to take the Holy Bible and expound it according to the light of nature and grace. All will not and cannot give the same

interpretation to every passage, for the Bible is too great a Book to be mastered alike by all. Faithful students of the word are generally united on the fundamental principles of the gospel, though the minor and technical points are very apt to furnish ground for diversity of opinion. A devoted scholar will find himself coming on to new phases of truth from time to time, and on account of its illuminating effect will express itself in his preaching. It is a question, however, to what extent a pastor should be free to express his convictions. If he belongs to a denomination that imposes a system of doctrine and he has promised to be loyal to its teachings, only one course would seem to be open. If the denomination to which a minister belongs has no special creed, he is then at liberty to preach according to his personal convictions. But we do not believe that it is honorable for one to promise to abide by the teachings of a certain church, and then inculcate doctrines that are contradictory. At the same time a certain amount of liberty in interpretation is necessary in order to furnish different minds an opportunity to express their own personal and individual conclusions. This whole question practically ceases to be a problem when a studious and consecrated man expounds the Scriptures according to the injunction of the Apostle Paul. He may follow the topical method and speak upon the verities of revelation, or he may employ the expository plan and explain one or more verses or chapters at a time. So long as he makes the nature and conditions of salvation so plain that sinners seek redemption and disciples are spiritualized, he cannot be far from the truth as it is in Jesus.

II. A Great Sermon is Lucid.

So clear that every one in the audience is able to follow it and carry the main conclusions home for future meditation. Some ministers take pride in expressing the most profound truth in language so simple that the children are able to understand. It is a fact that the greatest preachers have been noted for this characteristic. It is unnecessary to add that this is the ideal preaching. It is the kind of preaching in which the Master took delight. And we think that it is the duty of any one who cannot make himself understood to hand his pulpit over to one who can. A pastor must remember that among his hearers are

children, young people and others of only ordinary intelligence, while the number of very active Christian intellects is not apt to be large in the average congregation. And it is well known to every intelligent man that the more highly educated people are the more they appreciate a clear, lucid and well arranged discourse.

It is a fatal mistake to think that large words and complicated sentences will convey the idea that one is a scholar. Some may obtain such an inference, but the thinking people in our churches are of the impression that a sermon is cloudy because the speaker has not the subject well in hand. It is impossible to make clear to another what is not clear to ourselves. Of course, there is enough humanity in some to write a heavy style for no higher motive than vanity, while others are so constituted that they cannot or do not avoid it. A congregation is making no unjust demand for a clear and logical discourse, and if the minister devotes the necessary time to sermonizing he will be able to give such a sermon as will edify.

III. A Great Sermon is Instructive.

The congregation should be able to leave the sanctuary with the feeling that some important truth has been inculcated. And that it has been presented in such a light that it is now more fully understood. In no other way can our congregations be indoctrinated, for people are more dependent now than ever on the pulpit for religious instruction. The pulpit must now do what used to be done by the home and school. No doubt many return home without deriving any information whatever. This may be due to one of two causes or of both. It may be due to a lack of instruction in the discourse or to the apathy of the hearer. There cannot be any justification for the want of the instructive element in preaching, for no one has yet exhausted the gospel. And there are but very few congregations fully informed in regard to the field of Christian truth. Most people are so absorbed in the temporalities of life that they give less attention to the Bible than it deserves and they need. One pastor has found the following plan very satisfactory to himself and people. On the first Sunday morning of the month he preaches from the Old Testament. The second Sunday of the month the subject or text is taken from the life of Christ. On the third Sunday of the month the text is taken from the Epistles, and on the fourth Sunday a sermon is given on one of the great doctrines. In this way he is never at a loss for a subject and is kept in systematic study. And if the minister's time is given to his study as it ought to be he will find himself and people growing in grace and in knowledge. To be an educator requires thorough preparation, for one cannot instruct others except he be informed himself. Men who have had every educational advantage affirm that they could not do as well without it, while those less favored are obliged to do very hard studying in order to edify their people.

IV. A Great Sermon Is Inspirational.

It moves people to action. It constrains the unsaved to seek without delay the salvation of the Lord Jesus Christ. It encourages parents to dedicate their children to the Lord and back-

sliders to return to their first love. The indifferent professor of religion becomes conscious of his apathy and is stimulated to action. The business man is encouraged to make his office, store or shop a dispensary for the noblest Christian principles; while the professional man is incited to use his influence to improve the social and ethical conditions of humanity. The unclassified leave the sanctuary with the impression, that it is not all of life to live or all of death to die. The test of a sermon, therefore, is the kind of an effect it has. It is great if it moves men and women to a more entire surrender to God and his service. It must be admitted that some mighty men have preached wonderful gospel sermons with little or no effect on the congregation so far as we have been able to judge. Some congregations seem immovable. They respond to no appeal, and even a great spiritual movement in the community passes them by. Under such circumstances no blame can be placed on the pastor, and we believe that no man on earth can move some churches. They need the man from heaven in the person of the Almighty Spirit. Let him come down and sinners and saints will arise to his call to be saved and to serve. No man can preach mighty sermons unless he has the power of the Spirit and the co-operation of his people. If congregations will hold up the hands of the pastor and the divine dove come down from heaven, the earth will vibrate with new life and the churches increase in numbers and improve in quality.

Preaching the gospel is the greatest work in which we can be engaged. We preach not only to inform people respecting their duty, but to inspire them to arise and do it. Let us make our sermons great by preaching the pure and holy gospel of the Son of God, by making every sermon so clear that the children can appreciate it, by filling it with the doctrines of revelation and delivering it under the influence of the Holy Spirit. Then men will turn from sin to God, from death to life.

Kingston, N. Y.

Dr. Haven, secretary of the American Bible Society, says:

The circulation of the Bible by the British and Foreign Bible Society last year reached 7,899,000 volumes. The Bible Society of Scotland has a circulation of 2,359,985 volumes. The issues of the American Bible Society were 4,049,610 volumes, making a superb total of 14,308,595 volumes representing the missionary circulation of the Scriptures on the part of the English-speaking people all over the world. To this add the commercial circulation of the Scriptures by the great Bible presses—Oxford, Nelson & Sons, The International and others, small and large, and the circulation of Continental Bible Societies which we are not able to give. It requires some effort of the imagination to see the significance of this vast sowing of the seed of the kingdom in the field of the world.

The China Agency of the American Bible Society reports the sale during the first six months of the year of 905,416 (with two depots yet to hear from) Bibles, Testaments and portions of the Bible.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

Prayer meeting topics. To be discussed at the Baptist Church, Willows, Cal. Rev. J. Charles Garth, pastor.

Weighing the Evidence and Rendering Decisions. By a Judge.

Responsibilities of a Citizen.

By a City Attorney.

Boosting for the Kingdom.

By a Real Estate Dealer.

Enforcing the Law.

By a City Marshal.

Compounding Interest.

By a Banker.

Co-Operation of Church and School.

By a High School Teacher.

Things a Christian Should Read.

By a Librarian.

Can a Man Be a Christian in Business.

By a Business Man.

What a Boy Expects of His Father.

By Several Boys.

What a Girl Expects of Her Mother.

By Two Philatheas.

The Value of a Clean Life.

By a Doctor.

Father and Mother in the Sunday School.

By a Superintendent.

The Church in Action in the Community.

By a Pastor.

An Evening of Surprises.

By a Committee.

The above was a large card placed in the store windows of the town giving the prayer meeting topics for three months. The pastor says that the attendance increased over 100 per cent. Many came who had not been in prayer meeting in three years. Others came who did not attend church service.

I. A SQUARE DEAL.

Deut. 5:13-15; Deut. 24:14, 15; Deut. 25:13, 14; Amos 5:11, 12, 24; Eccl. 9:10; Rom. 12:11; Col. 3:22-24; 2 Thess. 3:7-12.

Expository Notes.

Deut. 5:13-15. This, like the parallel passage in Exodus, contains three things, a command to labor, a command to rest, and a reason for the latter. While the commands are the same here as in Exodus, the reason is different. There the command in general is based upon the example of Jehovah; here, the reference is to their own experience. There, the thought is of man's relations to God; here, the emphasis is upon man's relations to man. This is a golden rule based upon the past instead of the future. On Sunday all classes, master and servants, are to be upon an equality.

Deut. 24:14, 15; Deut. 25:13, 14. The Deuteronomist insists upon a square deal for the employed. The first reference related especially to what we call house-servants, these two emphasize wider commercial relations. This insists upon prompt payment of wages. The chief sufferers at the present day are the washerwomen and seamstresses, and the chief offenders are the housekeepers who hire these workers. The last reference goes out into the mercantile world and touches the petty graft and cheating of the grocer and butcher, for example. A square deal in business calls for standard weights and measures. Anything short of that is cheating—stealing. Here the housekeeper is the victim.

Amos 5:11, 12, 24. We have passed from the individual to the state, from personal honesty to civic righteousness. When the herdsman of Tekoa went from his lonely pasture to the bustling cities of the north, he saw something beneath the haunting prosperity of Jeroboam's reign (2 Kings 14:25, 28), he saw the wide gulf between the rich and poor, the luxury of the rich, the graft of the government, the grinding taxes, and the injustice of the bribe-taking judges. The "gate" of oriental cities was the court-house of our day.

In verse 24 Amos turns from the negative to the positive and sums up in two words all elements of a square deal between man and man, and hence between man and God (Matt. 25:40), justice to the other man and righteousness on one's own part.

It is a vivid figure to one who has ever seen the resistless flow of a great river, the St. Lawrence, or the Mississippi at New Orleans, or the Hudson at New York. It is a strong picture of the power of a just and righteous government, whether we think of the resistless force of the "mighty stream" of the text or of the steady continuity of the "overflowing" stream of the margin.

Eccl. 9:10; Rom. 12:11. A square deal has two sides to it. The previous four references were glimpses of the master's, the employer's, the government's duty; in the last four we see the servant's, the employee's, the worker's, obligation.

The preacher and the apostle agree as to the spirit in which work should be done, "with thy might," "not slothful." The worker is to put himself into his work.

Col. 3:22-24. Paul not only reiterates the last thought, that work should be done honestly and heartily, but he adds that the real master is the Lord. We serve, not simply the men who are our employers, but the Lord Christ. What a dignity this gives to labor!

2 Thess. 3:7-12. Paul is never a mere theorist. He is not afraid of backing up his advice by an appeal to his own example. There is also a suggestion of modern educational principle—that individuals should be allowed to feel the results of their own actions. In modern charity the principle might well be established, to let him who refuses to labor, feel the sting of hunger.

"Eat their own bread." Their own, because they have given the world an equivalent for it. Every one, in some way—not all in the same way—must earn his salt.

Plan for Our Meeting.

Topics for discussion.—A square deal for the employer. A square deal for the employed. (Both from the standpoint of our own town.) A square deal between citizen and government. Should the able-bodied be supported in idleness?

Thoughts on the Theme.

A Biblical Square Deal.

All that the Bible has to say about love is based on the still more fundamental idea of justice. It is this fact which makes it so offensive to every honest and self-respecting soul to observe a man who has amassed great fortunes through oppression, injustice, and cruelty, try to square himself with God and humanity by making philanthropic and charitable gifts out of money which, by all the laws of real justice, has never actually belonged to him at all. So there can be no permanent agreement, satisfactory to God and man, between employer and employee until a just basis of payments has been established by which the worker gets a reasonable share of the profits of his toil. There are some tremendous and scathing passages throughout the Bible which thunder forth wrath and doom upon the man who is unjust and oppressive to those with whom he deals, many of them referring specifically to his dealings with those whom he has engaged to do his work.—The Christian Herald.

I think of my own rights and of my neighbor's duty. Suppose I reversed the order and thought of my own duties and my neighbor's rights, would there not be a vast difference in the tone and spirit of my life?

As a matter of fact the world owes a man nothing that he does not earn. In this life a man gets about what he is worth, and he must render an equivalent for what is given him. There is no such thing as inactive success.—Dr. Russell H. Conwell.

In a great machine factory I saw the other day this printed suggestion about a great sharpening stone, "Leave this stone as you would like to find it." There was a good lesson in that motto. It is simply another statement of the Golden Rule. No workman would like to find the stone smeared and gummy when he wants to sharpen his tool, and the rule of the office simply asks him to do unto others as he would that others should do unto him.

How different life would be for us all if every-one lived according to this rule.

II. THE COMFORTER.

John 14:16, 26; 15:26; 16:7; 1 John 2:1.

Expository Notes.

These are the only places where the Greek word, Paraclete, is used in the New Testament. It is a compound of two words, one meaning "to the side of" and the other, "to summon." In the gospel the word is translated "Comforter" and in the epistle, "Advocate." It will be seen from the derivation that advocate is nearer to the literal significance than comforter. The margin of the gospel in the American Revision gives "Advocate" and "Helper." As our word, advocate, comes from two Latin words meaning "to call to," it is an exact equivalent of Greek. The Greek, like our word, had the technical sense of a lawyer called to aid one in a court of justice. So there is, really, nothing of the sense of "consoling" or "sympathizing," which we attach to a comforter. Nor did "comfort" itself originally have that meaning, for it comes from two Latin words signifying "with strength." A real comforter is not one who coddles us, concedes with us, but one who brings us courage and strength.

In this sense, the Holy Spirit, the Spirit of truth, brings us new strength to face life by showing us its meaning, and the Father's will concerning us.

The Comforter had come to Paul when he wrote: "I can do all things in him that strengtheneth me."

The supreme gift which we can give another is courage and strength to conquer life's trials.

Plan for Our Meeting.

Topics for discussion.—Is there danger of being too "sympathetic" with our fellowmen? What and who have brought us the most strength in our lives? How has God sent strength to us?

Thoughts on the Theme.

Not all the elements of dynamite are outrages. The Greek original of that word "dynamite" is a favorite with New Testament writers. Commonly it is translated "power." The gospel is dynamite. It has blown over most of the institutions of heathendom. Where is slavery today? Blown up by the gospel. Where are the class lines of glorious Greece and powerful Rome? Blown up by the gospel. Where is the universal illiteracy of mankind? Blown up by the gospel. Where are the oppressions and cruelties toward the toilers, and the subjugation of womankind, which once were general? Blown up by the gospel. And, more constructively, what has made the slave over into the Christian freeman? The power of the gospel. What has liberated minds as well as bodies, so that the world's great literature today is a Christian literature? The power of the gospel. What has written into the statute books of nations the world around new laws of liberty, education and human well being? The power of the gospel. The warrant that the gospel of Christ will accomplish the great tasks which remain for it is the historical evidence of its past accomplishments.—The Continent.

During the years 1534-35 there was a terrible religious persecution in France. In a town near Paris a Lutheran for three consecutive days was driven through the streets, the lash curling round his naked body, his blood staining the pavements. Beside him walked a priest promising instant deliverance and large rewards if he would recant. The rabble followed, hooting. Close behind the martyr pressed a gray-haired woman. She wrung her hands in agony as she urged him to be steadfast. The gray-haired woman was his mother. In the Cathedral Square her son was forced to watch the fagots laid, the fire kindled, the irons heated. When the irons were red the executioner held them before his eyes, "Will you recant?" The martyr had been weakened by loss of blood. He lifted his hands as if he meant to yield. A shriek came from the gray-haired woman. He glanced at

her. She was wringing her hands in extremity of woe. Still he wavered; one word would set him free. Clear and loud a voice rang out: "My son! My son! Glory be to Jesus Christ and to his faithful confessor." Instantly the bound man turned his forehead to receive the branding-iron. His mother had comforted him.—Augsburg Teacher.

In the struggle for supremacy between Islam and Christianity in the Dark Continent, the statistics are all on the side of the Moslem, but the dynamics are with the Christian.—Rev. S. M. Zwemer, D. D.

As you read the context you find that they helped chiefly by infusing courage into each other. "So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil." What many people need is a little cheering. Help your neighbors by a little praise and words of encouragement.

III. JESUS CHRIST, LORD OF ALL.

Bible Reading.

Expository Notes.

Jesus Christ is the heart of the Bible. His figure appears in its pages from Genesis to Revelation. The Hebrew Scriptures look forward to him. The Gospels present him to the world. The Epistles look back to him. And all of them uplift him as Lord of all; all races and ages; heaven and earth; past, present and future.

The Scripture writers exhaust their metaphors in picturing different phases of his character, in setting forth his relations to mankind. Here are some of them:

Ex. 3:14. He is the "I Am" in Exodus. (Compare John 8:58.) Only an eternal One could be Lord of all men in all ages.

Num. 24:17. He is the Star and Sceptre in Numbers.

"His state
Is kingly; thousands at his
bidding speed
And post o'er land and ocean
without rest."

Deut. 32:4. He is the Rock of Deuteronomy. The word expresses strength and stability—hence, protection. In the medieval ages, every rocky cliff or isolated crag was crowned with a castle or fortress.

"A mighty fortress is our God,
A bulwark never failing."

Josh. 5:14, 15. He appeared as the Prince of the host of Jehovah to Joshua, himself a successful general, who was to lead his nation to the conquest and settlement of the promised land.

Job 19:25. A Redeemer, or Vindicator (see R. V. margin), was the vision that gleamed before the afflicted and perplexed Job.

Psa. 23:1. David's Lord was a Shepherd, one who guides and cares for his sheep, and this figure Jesus expressly accepted, John 10:11.

Isa. 9:6. Isaiah's pictures are also entirely unwarlike. He sees a time of peace and prosperity, in which the ruler is a Wonderful Counsellor and a Prince of Peace.

Jer. 23:6. Jeremiah has another picture of safety and peace and prosperity. In prophetic phrase the Messianic ruler is called the Lord our Righteousness, implying, as Bishop Thirlwall says, that "he will bestow upon Israel righteousness with its attendant blessings."

Mal. 3:1; 4:2. Jesus is the greatest of the Father's messengers to men, the Messenger of the Covenant between God and man, which he endeavors to restore. Using the supreme figure of the outdoor world, he also is the Sun of Righteousness.

Matt. 1:21; Matt. 1:23. He is the Saviour of his people, and, reaching the climax, he is Immanuel, God with us.

Mark 1:1; Luke 22:48. The last thought is repeated in Mark's and Luke's titles—he is Son of God and Son of man.

John 1:29; John 1:49. Two opposed characteristics which are yet both true. Jesus is the Lamb of God and the King of Israel. He is the "Suffering Servant" and the "King of Kings."

John 20:28. Thomas slow to be convinced, yet reaches the highest point, "My Lord and My God."

Plan for Our Meeting.

Bibles in the hands of the people are essential to this meeting. The references may be given out to different persons, or they may be read by all in concert. After each one the pastor will give a few words of explanation or comment.

Thoughts on the Theme.

In its highest manifestation in Christianity, religion is a supreme passion for a supreme person.—W. Elsworth Lawson.

Christ is to each what each has found him. To the soul which has sunk in the mire, he is a Saviour; to the intellect which has wrestled with doubt, he is a Guide; to the heart which has sorrowed, he is a Consoler. Each should travel his appointed road and accept and employ the experience which it brings. It is thus that we grow in grace.—David Smith.

An educated Japanese once made this significant statement to an American friend: "We do not worship our Emperor as you people of the West understand worship, but we do reverence him to such an extent that we are ready to die for him. If the Christians had the same devotion to their King, they would take the world." It was only a logical sequence that he should add: "And they ought to have it, too."

IV. SEED AND HARVEST.

2 Cor. 9:6; Gal. 6:7-9.

Expository Notes.

The thought back of these passages is that of the relation between the seed and the harvest. We know that the harvest is a multiplication of the seed, thirty-fold or sixty-fold, or even a hundred-fold. But even with that law, the quantity of the harvest is largely controlled by the quantity of the seed—bountiful sowing means bountiful harvest.

And as to the quality of the harvest, it depends absolutely upon the seed—fruit tree or herb, each bearing "after its kind." It is a law of creation, which the experience of mankind has crystallized into a universal proverb.

"Be not deceived;" literally, be not led astray. For God's laws hold; you cannot defy him. What a man sows, that he shall reap.

If a man sows of the things of sense, of the flesh, if his body be the field in which he sows pleasures of sense, his harvest will be sensual, corruptible—the body will die and all his efforts lost. But if he sows "the good seed," the Spirit has given to that the quality of eternal life, and that the harvest shall possess.

And one thing more, the harvest is certain in the moral world. If the sower does not fail, the harvest will not.

The supreme test of the Christian religion, the highest proof of the divine origin of the Bible, are their results in the world.

Plan for Our Meeting.

Topics for discussion.—The identity of seed and harvest as to nature, in the business world; in the moral world. Personal experiences that confirm the law of the harvest. Care necessary in choosing the seed that we sow.

This may be made a missionary meeting. Facts and illustrations may be given from one's own denominational missionary enterprises showing the harvest.

Thoughts on the Theme.

In all ages man has been stimulated to sowing by the certainty of reaping. Tomorrow's sheaves and shoutings support today's tearful sowing. Certainty of victory wins battles before they are fought.—Newell Dwight Hillis.

Seeds buried three thousand years in a mummy's tomb have, when planted, proved that their power was unimpaired, and produced a harvest according to their nature. Seeds have wings to fly over oceans and root in distant lands. So the seeds of human influence are rooted everywhere, bringing forth a harvest according to their kind. Sow battleships and armies; reap devastation, starvation, bereavement and death. Sow peace and reap honor, blessing and glory. The nation that sows saloons by the seeds of license, reaps drunkards, desolation and final ruin.—The Christian Herald.

Matthew Culbertson gave up his commission in the United States army to become a missionary. At Shanghai he did valiant service during the Taiping riots. A minister said to him, "Culbertson, if you were at home, you might be a major-general." The missionary replied: "Doubtless, I might; men whom I taught at West Point are major-generals today." And then he added these words with deep earnestness: "But I would not change places with one of them. I consider there is no post of influence on earth equal to that of a man who is permitted to

preach the Gospel." He had chosen "the better part," and had no yearning after secular honors.—Canadian Churchman.

A pastor once went to preach to the convicts in a certain prison. As he began the service he recognized one of the prisoners as a boyhood friend, and the prisoner recognized him. After the service the minister conversed with the convict, who said this to him: "We were boys in the same neighborhood, we went to the same school, we sat on the same seat, and my prospects were as bright as yours. At fourteen you embraced religion; I chose the world and sin. You are now an honored minister of the gospel; and I, a wretched outcast from society, lost to hope, have been already in prison ten years, and sentenced for life."

Vacant Pulpits

Following is a list of vacant pulpits which have come to our notice during the month. These are entered as they are noted in other papers and magazines, and we cannot guarantee that the entire list is accurate:

BAPTIST.

Bluehill, Me.
First, Calais, Me.
First, Crawfordsville, Ind.
First, East Rochester, N. Y.
First, East Sutton, Mass.
Glendale, Everett, Mass.
First, Georgetown, Mass.
First, Ludington, Mich.
Second, Malvern, Ark.
Free, New Hampton, N. H.
First, Newport, R. I.
Prince Ave., Oakwood, Mo.
Swedish, Providence, R. I.
Randolph, Vt.
Richmond Hill, N. Y.
Rockville, Md.
Roodhouse, Ill.
Salem, Ind.
First, Shamokin, Pa.
First, Shenandoah, Iowa.
South Newfane, Vt.
First, Suffolk, Va.
Swedish, Topeka, Kans.
First, Troy, O.
Provident Heights, Waco, Texas.
First, Washington C. H., O.
Watervliet, N. Y.
Baptist, Whitesboro, N. Y.

CONGREGATIONAL.

Arion, Iowa.
Brodhead, Wis.
Conway, Mass.
Maverick, East Boston, Mass.
First, Hastings, Neb.
Union, Irondequoit, N. Y.
La Grange, Ill.
Little Valley, N. Y.
First, Peoria, Ill.
Somersville, Conn.
Warren, Westboro, Me.
Westminster, Vt.
Ass't, First, Worcester, Mass.

DISCIPLE.

Clarinda, Iowa.
Third, Danville, Ill.
First, McKees Rocks, Pa.
Calvary, Missoula, Mont.
Monroe City, Mo.
Shelbyville, Ill.

LUTHERAN.

Fourth, Altoona, Pa.
First Swedish, Brocton, Mass.
Grace English, Chicago, Ill.
St. Paul's, Orwigsburg, Pa.
St. John's, Port Clinton, Ohio.
Holy Trinity, St. Paul, Minn.

PRESBYTERIAN.

First, Aurora, Ind.
Caledonia, N. Y.
Chaumont, N. Y.
Winstanley Park, East St. Louis, Ill.
Fourth Ave., Louisville, Ky.
East End, Ottumwa, Iowa.
Oxford, Iowa.
Westminster, Portland, Ore.
First, Potsdam, N. Y.
Shickshinny, Pa.
Second, Springfield, O.
Three Forks, Mont.
Second, Troy, N. Y.

USE TACT IN SECURING WORKERS.

The average pastor finds it hard sometimes to induce people to engage in church work. "A good many people," says an exchange, "have a sensitive, touchy feeling in regard to being asked to do things." Continuing the article says very illuminatingly:

They must be asked "just so," or they will not lift a finger. They especially insist upon being asked first. They object to being second choice. They do not like the idea of being treated as a last resort. Altogether, they are a most particularly uncomfortable lot to deal with.

Talking with an old sailor the other day, a new light was let in on the matter of being used as the last resort. Said he:

"Any kind of an old lump of pig iron will do for an anchor in fair weather. Don't take much of an anchor to hold when it's sunshine and the wind is fair. But you let a squall be coming, or a hurricane screeching at you to look out, and you're after the sheet anchor. If that fails, you're gone, sure. Then's when you vally the sheet anchor."

What if we are not "asked first" every time, when offices are handed round? What if we are not elected to fill every post of honor? Why not keep still and steady and strong, and ready for the emergency that is sure to call us out sooner or later? The day will come when some important need will go a-begging.

All the availables will, with one consent, begin to make excuse. Some stress of weather will find the usual helpers out of commission. You will be needed. All eyes will turn to you—all hands stretch hopefully and trustfully toward you. It is a great honor, this of being a sheet anchor! The last resort? Slighted? Rather, saved and kept for a time when nothing else would serve!

While these words were originally written for laymen, we believe the paragraph to be worthy of printing in your church paper.

THE PLACE OF THE CHURCH SUPPER.

Three or four times a year every congregation should come together at the church for a purely social evening. At such times there should be no charge for entrance for any refreshments that may be served. Such may be provided by the official board as a sign of gratitude for the honor shown them, or by housewives, who are always glad to help the cause along.

According to the judgment of this writer, refreshments in a church should never be elaborate. A cup of tea and a wafer, or coffee and sandwich; just enough to talk over. "If any be hungry, let them eat at home," is the injunction of the Apostle.

Here the people have come to get better acquainted with each other, to entertain strangers and to hold that communion which should be much more common among saints than it is. Little food is necessary; just enough to suggest the social board. The introduction of music, readings, and, where there is a suitable room apart, games for the children, will more than make up for the lightness of the refreshments; and, because the money question is not prominent, will prove

of infinitely greater value in advancing the spirit of fellowship.

Furthermore, it will do much to develop and give confidence to young musicians and readers whose talents will be valuable to the church on other occasions. It will give opportunity for officers and pastor to speak those informal words concerning the life and work of the church which often have more to do with cementing the membership into an effective working force than all things else.

If there must be "sociables" for money raising, let them be as few and far between as possible and the fee low. The all too common "church fair" which often is a bare-faced steal wherein chances are sold on bed-quilts and hand-painted punch-bowls, and "the handsomest young lady," is discovered by the spendthrift tendencies of the biggest fool must surely be an abomination unto the Lord, and they have no more right in a Christian church than a roulette wheel. Gambling is gambling, for big stake or for little; whether the proceeds enrich a scoundrel or a church. A good name is always sacrificed to such riches.

The Sabbath School, with its annual or semi-annual picnic; the Young People's Society's socials; the Men's Club suppers, where if there is a fee at all, it is small as compared with the service rendered, will furnish all the other opportunities for such gatherings needed, and any further social intercourse should be had in the homes of the people.

Happy the congregation, which, when building its church home, found it possible to provide social rooms entirely apart from auditorium, Sabbath School or prayer meeting rooms. These may thus be kept for their sacred purposes and the young may never come to treat them as play-rooms. Let the house of God be, as absolutely as possible, a house of prayer.—From Dr. Black's "Building a Working Church." (Revell.)

Ruskin's Advice to a Student.

John Ruskin once gave the following advice to an Edinburgh student in a letter dated Aug. 6, 1854:

"I am sure I never said anything to dissuade you from trying to excel, or to do great things. I only wanted you to be sure your efforts were made with a substantial basis, so that just at the moment of push your footing might not give way beneath you; and also I wanted you to feel that long and steady effort, made in a contented way, does more than violent effort made from some strong motive or under some enthusiastic impulse. And I repeat—for this I am perfectly sure—that the best things are only to be done in this way. It is very difficult thoroughly to understand the difference between indolence and reserve of strength, between apathy and serenity, between palsy and patience. But there is all the difference in the world, and nearly as many men are ruined by inconsiderate exertion as by idleness itself. To do as much as you can healthily and happily do each day, in a well-determined direction with a view to far-off results, and with present enjoyment of one's work, is the only proper, the only essentially profitable way."

ILLUSTRATIVE DEPARTMENT

Illustrations From Recent Events

Paul Gilbert

Saving Respectables Only. (885)

Jas. 2:9; 1 Pet. 1:17; Matt. 25:40; 11:5.

One of the most subtle temptations that assaults the Christian worker is to show respect of persons; to lose sight of the true value of a personality because of exterior circumstances; to become superficial in the estimation of the vital qualities of a convert because of his financial or social standing, and not wholly because of his spiritual possibilities. Just how crassly repulsive that may become is illustrated in a recent occurrence recorded in "China's Millions," the organ of the China Inland Mission. During the great flood last July (1915), in the Kan River Valley, in which many lives and much property was lost, a missionary whose home was destroyed in the flood writes:

"We could see only two rudely made rafts doing rescue work, and it was unlike that done in the homeland in times of flood. The owners of the rafts demanded two dollars of each person who wished to be saved; if he had not the two dollars to show, the raft passed on, leaving him to die. Even men struggling in the water were thus treated. This went on all day."

If that sort of a calculating, sordid, heartless spirit seems hideous in poor, helpless heathen, how repulsive must our selfish avoidance of the unlovely and neglected about us be to the Master!

A Riddle With a Moral. (886)

Zeph. 2:15; 1 Kings 20:40; Isa. 32:10.

Riddles are bad enough, but a riddle with a moral! . . . that is too much! Still, in the case of the riddle propounded by the Toledo Blade the moral is a good one and the riddle is sufficiently puzzling to inspire some interest. We are apparently confronted with a description of our greatest common enemy. What is this monster?

I am more powerful than the combined armies of the world.

I have destroyed more men than all the wars of the nations.

I am more deadly than bullets, and I have wrecked more homes than the mightiest siege-guns.

I steal, in the United States alone, over \$300,000,000 each year.

I spare no one, and I find my victims among the rich and poor alike, the young and old, the strong and weak. Widows and orphans know me.

I loom up to such proportions that I cast my shadow over every field of labor, from the turning of the grindstone to the moving of every railroad train.

I massacre thousands upon thousands of wage-earners a year.

I lurk in unseen places, and do most of my work silently. You are warned against me, but you heed not.

I am relentless.

I am everywhere—in the house, on the street,

in the factory, at railroad crossings, and on the sea.

I bring sickness, degradation, and death, and yet few seek to avoid me.

I destroy, crush and maim; I give nothing, but take all.

I am your worst enemy.

What is the answer? Do you say "drink," or "hatred," or "self-interest?" The answer is given in the words of the riddle: "I am carelessness."—Literary Digest.

Trust the Captain. (887)

Acts 18:9; 27:25; 2 Tim. 1:12; 2 Chron. 20:20.

On a Sunday morning some eighteen years ago, the captain of the steamer Rio de Janeiro, from Hong Kong, anchored the vessel outside the harbor of San Francisco. He feared to attempt to run in on account of the fog. The passengers held an indignation meeting in the main saloon, passed resolutions and coerced the captain into violating his own judgment. The ship went in and three hundred people were drowned when she went on a rock. You say the captain must have been a weak man? I do not know. I only know that he would have brought the ship into the harbor safely if he had been let alone. When there is fog about the ship and rocks ahead it is best not to meddle with the man at the wheel.

Perfect Man Loses Diploma. (888)

Gen. 3:6; Rom. 5:12, 18, 19.

That ancient truth that neither mental or physical perfection can insure character received a startling corroboration in one of the leading educational institutions of the Middle West. Emmett B—, a senior in the university, who recently was found to be the most perfect male specimen, physically, among the student body, has been refused a diploma with his class and has been denied entrance in any athletic affairs at the school. "The penalty was inflicted," says the report, "because he visited the university library and deliberately broke the rules of the institution by taking home a couple of magazines." The value of these were only 30 cents, but in his disregard of rules he showed himself to be an incipient thief.

His Violin His Passport. (889)

Matt. 5:16; 1 Pet. 2:12; Phil. 1:11.

From San Francisco, in April, came this Associated Press dispatch:

"Abram Haitovich, a blind Russian musician, and his nineteen-year-old brother, held at the immigration station here for deportation as aliens likely to become public charges, were freed today, with the right to enter into this country, after Edward White, Commissioner of Immigration, heard the musician play his violin.

Through the open window of the commissioner's office there floated the strains of Tschalkowsky's "Serenade," played by a master hand. White ordered the Russian and his violin

brought before him. Once more Haitovich played and then White ordered the board of inquiry to convene and consider Haitovich's case again. He is a graduate of the Imperial Russian Conservatory of Music at Petrograd, a special decree of the Emperor permitting him, a Jew, to enter the institution. He left Russia so his young brother might not be enlisted as a soldier."

The credential of the Christian is not simply the testimony he brings with his lips, but the love, joy, peace—the music of the soul—that breathes through his every day life..

The Blasphemy of War. (890)

Jude 15; Jas. 4:2.

A ghastly Easter joke was perpetrated this spring on one of the European battlefields when one of the combatants planted a mine field in a certain district and labelled it "Christ is Risen." War is indeed hell and brutalizes most of those who follow its spirit—the spirit of hatred and murder.

Character. (891)

"What you are, when you are not trying to be anything, is the supreme test of what you are."—Quoted by "Dad" Elliot.

Blessed Are the Peace Makers. (892)

Matt. 5:9; Heb. 12:14; Rom. 14:17.

A few hundred years ago, if you had looked at the wolves and the deer, you would probably have said: "As long as there is one deer left to eat the wolves will be here."

But in every state and in every country there are still plenty of deer. And in nearly all the states and countries there are no wolves.

Why is it?

The wolves are the criminals. They prey upon others; they do not help each other.

The deer are the good people. They help each other; they warn each other.

If fifty deer are feeding together, each deer has one hundred eyes. For every deer watches for all the others.

If wolves are together in face of danger, each will slink away and leave the others unwarned. Each will devour his wounded fellow.

The wolves are gone; the deer survive.

The criminals are cowards; the honest men are brave.

As the wolves have gone, so the criminals and saloonkeepers are going, and will eventually disappear, and the good will survive.

A Familiar Excuse Riddled. (893)

Matt. 6:33; 1 Tim. 6:10; Acts 5:2.

"A messenger went into a business man's office, and on inquiry from him as to how much another man had given, replied that he was not able to give because he was in debt. The business man, who is one of the most gentle and polite in the world, struck the table and said: 'That is a false standard. The man who is able to borrow for himself should borrow for God,' he said. 'I have just borrowed four thousand dollars to increase my business; I am going to put up collateral and borrow that much for the work of God in China.' And he died."

The Change Desired. (894)

2 Cor. 5:5; Gal. 6:15; Gal. 5:22.

The late Mr. Quintin Hogg, of the great London Polytechnique Institute, was one day talking to a Roman Catholic boy about the things of the soul.

At last the lad began to fear that Mr. Hogg was trying to make a Protestant of him, and said:

"Sir, you will never get me to change my religion."

"My lad," answered Mr. Hogg, "I don't want you to change your religion. I want your religion to change you."

But Prayer Is Faster. (895)

Isa. 65:24; Matt. 6:8.

Everybody knows that electricity travels about 270,000 miles in a second, or, allowing for resistance, about ten times around the world while you wink your eye; but everybody does not know how this velocity is ascertained, an exchange remarks.

Effective Missionary Fruitage. (896)

Rom. 10:18; Rom. 16:23; Phil. 4:22.

It is said that only a quarter of one per cent of the fifty million people in Japan believe in Christianity. Hence the news is all the more surprising that half of the decorations to educators bestowed at the coronation of the new Emperor have gone to Christians.

Writing from Kyoto, where the crowning took place, the Rev. Otis Cary, Secretary of the American Board's (Congregational) Japan mission, points out the contrast between this event and the coronation of the late Emperor. Then Christianity was strictly prohibited. Now among those honored, posthumous court rank is given to Neesima (the Japanese lad who ran away from Japan, was educated in America, and returned to work for his country), and to Yamamoto, who united with him in founding the Doshisha University. Other educators who were honored include President Harada, of the Doshisha; Dr. Motoda, of St. Paul's College (Episcopal); President Naruse, of the Congregational Woman's College; Mr. Ebara, a Methodist; and two women, one at the head of a large Presbyterian institution and the other connected with a Methodist school—all Japanese, of course. Some Christians were also included among the business men who received decorations.

Thus, though the numerical percentage of Christians in Japan is very small, it contains material evidently precious to the Japanese government.—The Outlook.

Ordering Away a Benefactor. (897)

Matt. 8:34; Rev. 3:20; Job 21:14.

Frank Anderson was a "bell hop" in a Toledo, Ohio, hotel. One day while the boy was in his room two Indianapolis attorneys knocked at his door. Without trying to find out who his visitors were he ordered them to "git away from that door." However, they did not "git" until they had informed the lad that a deceased aunt of his had left him \$25,000 in her will.

Christ is seeking entrance into every life not only to impart the "good news" of salvation, but to take up his abiding place in the heart.

Isn't it strange that men will not welcome him in?

PRESENT DAY PARABLES

REV. H. E. ZIMMERMAN

Value of the Soul.

(898)

Matt. 16:26; Mark 8:37.

The famous Madonna by Botticelli was painted on a wooden panel at least four hundred years ago. Recently the wood began to crack, and it was feared that the painting would be ruined; but a restorer was found who said he could save it. His first step was to paste thin strips of tissue paper on the face of the picture, pressing the paper into the uneven surface of the paints. He added layer after layer, until a thick body of paper concealed the picture. Then the restorer turned the picture over and began to sandpaper the board away. After many months of careful work he had all the wood removed, and nothing but the paint adhered to the paper. Next he glued a piece of linen canvas very carefully to the paint, and slowly and patiently removed the paper bit by bit. The work took nearly a year, but when it was finished the painting was in a condition to last another four centuries.

It was the value of this painting that justified such extreme care and the expense in restoring it. How patiently the great Master deals with human souls in order to save them! The value of the soul is proved by the fact that he gave his precious life for it.

The Spirit of Optimism.

(899)

Psa. 5:11; 16:9; 126:3.

Get up right in the morning. Go to bed right at night. Start with joy in your heart, hope in the future, kindness in your purpose. If it is a dark day, never mind; you will lighten it up. If it is a bright day, you will add to its brightness. Give a word of cheer, a kindly greeting, and a warm handshake to your friends. If you have enemies, look up, pass them by, forget and try to forgive. If all of us would only think how much of human happiness is made by ourselves, there would be less of human misery. If all of us would bear in mind that happiness is from within and not from without, there would be a wellspring of joy in every heart, and the sun would shine forever. Try it!

Nothing But God.

(900)

Psa. 8:1, 3; 19:1; 104:13, 24.

David Grayson, in his autobiographical serial, "Adventures in Contentment," tells about interviewing a scientist on his belief in God. "I have been a botanist for fifty-four years," said the scientist. "When I was a boy I believed implicitly in God. I prayed to him, having a vision of him—a person—before my eyes. As I grew older I concluded there was no God. I dismissed him from the universe. I believed only in what I could see, hear or feel. I talked about nature and reality." Then pausing, evidently recalling the old days, he turned to Grayson and said: "And now—it seems to me—there is nothing but God."

Saving the Boy.

(901)

2 Tim. 1:5; Luke 1:8; Deut. 4:9; 6:11.

Who is to blame when a boy goes wrong? Is the boy himself the only person responsible?

Dr. Sun Yat Sen, the first president of the Chinese republic, tells this story of the way in which China punished a young man who had killed his father. The young man himself was put to death, his uncle suffered the same penalty, and the schoolmaster and the six nearest neighbors were exiled to places more than a thousand miles from the village in which the crime occurred. It is the Chinese theory that not only the parents of a boy, but also his other relatives, his teacher and his neighbors are in some degree accountable for his character and conduct.

The Chinese system could hardly be applied in America; yet if teachers tried to know something more of their boys than they can learn in school, and if, in general, men had more of the elder-brother spirit, there would be fewer problems to be solved by the judge, the probation officer and the reformatory. Parents, of course, are primarily responsible, but not they alone. Our human society is so interrelated that we are all responsible, in greater or less degree, for one another.

The Power of Kindness.

(902)

Prov. 25:2; Luke 10:34; Rom. 12:19-21. . .

A touching story of General Lee is told by a Union veteran who had been in the battle of Gettysburg, and who was a most bitter anti-Southern man: "The last day of the fight I was badly wounded. I lay on the ground not far from Cemetery Ridge, and as General Lee ordered his retreat he and his officers rode near me. As they came along I recognized him, and, although faint and suffering, I raised up my hands and shouted as loud as I could, 'Hurrah for the Union!' The general heard me, stopped, looked, stopped his horse, dismounted, and came towards me. I confess that my first thought was that he intended to kill me. But as he came up he looked down at me with such a sad expression upon his face that all fear left me, and I wondered what he was about. He extended his hand to me and, grasping mine firmly and looking right into my eyes, said, 'My son, I hope you will soon be well.' I shall never forget the expression on his face. There he was, defeated, retiring from a field that had cost him and his cause almost their last hope; and yet he stopped to say words like those to a Union soldier who had taunted him as he passed by. As soon as the general left me, I cried myself to sleep there upon that bloody ground."

Poisonous Pleasures.

(905)

Prov. 14:12; 23:32; Heb. 11:25; Titus 3:3.

Not all honey is safe to eat. That which is made from poisonous flowers is usually poisonous also. In finding a nest of wild bees it is wise to look around and note if there are many poisonous flowers growing in the neighborhood. If there are, it would be best to abstain from eating any of the honey.

However attractive pleasures may seem, and however sweet to the taste they may be, they are always unsafe if found in the midst of sinful surroundings. It is desirable to enjoy pure

pleasures, but never those which are tainted with the poison of sin in any form.

The Music of Heaven. (904)

Rev. 5:9; 14:3; 15:3.

Some time ago Miss Helen Keller, the noted blind, deaf and dumb woman, heard her first note of music. She caught the vibrations of a violin string through her teeth, held against the bridge of the instrument, although her ear drums are useless. "Like the voices of singing angels!" she communicated to her teacher. She became exhausted from excitement, as this was the first sound that had reached her brain since she was born.

If human music so thrills us with all our limitations, what will be the effect upon us when, for the first time, our ears catch the sound of heavenly harmonies. We shall then know what perfect harmony is because of the removal of all human restrictions, and also because of the fact that our natures will be spiritual, for music is essentially spiritual.

Uncertainty of Life. (905)

Matt. 24:44; 25:10; 26:36-46; 1 Pet. 4:1-11.

Vice president Buckner, of the New York Life Insurance Company, recently remarked, in reference to numerous early deaths in that company: "I can't imagine a more startling life insurance document than one showing the death claims paid by our company under policies in force less than one year. The facts show that 114 standard male lives insured in the United States, Canada, Mexico and West Indies died within a year after insuring. Each of these people passed a rigid examination as a first-class risk. Each apparently had the promise of a long life. And yet each died within a year. Could the uncertainty of life, even under the most favorable conditions, be more strikingly apparent? Had these people delayed but a little, their families or their businesses would have been without the insurance."

The above declaration forcibly emphasizes the necessity and the wisdom of being insured in the King's Life Insurance Company, the largest and most reliable in all the world, because Christ is the Head of it. Better by far be insured in this, and thereby render the soul safe in the event of death, than in the other, whose object, in no sense, is to benefit the soul.

A Nagging Tongue. (906)

Prov. 21:19; 25:24; Jas. 1:26; 3:5, 6, 8.

A farmer in Indiana alleges that he is a living proof that a 75-acre farm, hung onto a woman's tongue an acre at a time, is not sufficient to keep her from nagging. He states that some time ago, when his wife's nagging became unbearable, he made her a proposition that every day she did not nag him he would give her an acre of land. By this means he says he won 75 days of peace at a cost of an acre of ground daily; but at the end of that period he was "land broke," and the wife therefore resumed her curtain lectures. Being without land with which to buy more silence, he has resorted to the courts for divorce.

Could Solomon have had a similar experience when he writes, "It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house?"

The Patience of Love. (907)

Deut. 4:31; Matt. 18:12-14; 23:37; John 13:1.

After waiting for 42 years for the body of her father, who was one of a party lost in a storm while climbing the Alps, the long vigil of Miss Edith Randall, of Boston, may end this year. Summer after summer Miss Randall has journeyed to Chamonix, Switzerland, to watch the giant glacier slowly creep down the valley from Mont Blanc, hoping against hope that the mighty mountain of ice would deliver the body of her father, John Randall. The guides and scientists are expecting the glacier to deliver its dead this year. At the average rate of glacier progression the bodies held in ice for more than 40 years should reach the valley late this year.

Think for a moment what patience it required to watch thus for 42 long years. Nothing explains it but love. In like manner Christ never gives up hoping that all will eventually turn unto him and live. His constraining love is brought to bear upon thousands of men during their natural lives, in the hope that they will eventually reach heaven. In thousands of cases he is not disappointed; in thousands of others, after years of patient waiting, their souls are not "delivered up" to him.

Witnesses For Christ. (908)

Isa. 43:10; Matt. 3:8; Acts 4:13; Jas. 2:17.

Before the Australian gold fields were opened, experts were sent to explore the district. They made their survey and sent in their report that gold would be found. But somehow no one was greatly interested. Some time after some boys came from the bush to Melbourne with some lumps of yellow ore in their pockets. "Why," said those to whom they showed it, "that's gold; where did you get it?" "O," said they, "there's plenty of it up our way." Next morning every one who could go was off to the diggings.

As witnesses to Christ our lives must show that we have the nuggets.

Value of Time. (909)

Acts 10:38; John 9:4; 1 Cor. 7:29.

There was once a princess who had a string of pearls. One end had loosened, and every now and then a pearl slipped from the string and was lost. A friend spoke to her about the loss of the pearls. "O, the string is a long one," she answered carelessly. "Do you know how many pearls it has on it?" "No." "Can you get any more when they are gone?" "No." "You bear your loss well; these jewels are priceless." "I am going to believe the string is a very long one," answered the princess; "besides, I do not use them."

Foolish princess! This is the parable of the way we waste time. It is precious if invested wisely. If not, it just slips away, lost forever. We know not how much will be granted to us. Queen Elizabeth is said to have cried when dying: "Millions of money for a moment of time!" But "time" was not on the market. It could not be bought at any price.

Christian Perfection. (910)

Matt. 5:48; 2 Cor. 13:9; 7:1; Eph. 4:12.

Bryn Mawr College has established an open air model school for the purpose of making the

students perfect above everything else. It will require eleven years to ascertain whether the plan is going to prove a success. They will take 20 girls as nearly perfection physically as they can get, ranging in age from 10 to 12 years and train them for seven years in elementary tactics, and bring them up as women should be educated. A graduate from the Jacques-Dalcroze College, at Hollerau, Germany, will train them in perfect bodily movements. The school will be housed in seven separate one story class rooms constructed of wood and glass. They will live in the winter bundled in furs and warm clothing. They will never breathe the air of a class room except when they are housed, and the four sides are so arranged that they can be let down in pleasant weather. In cold weather they are to be clothed in Eskimo suits.

The most that can be said of this is that it is an experiment. Results can not be guaranteed. The spiritual man in Christ Jesus has ideal facilities for "going on unto perfection," as he has the proper food, spiritual atmosphere, exercise in "all good works," and the best Teacher in the world, because he exemplifies in himself that perfection to which he would have all his followers attain.

Spiritual Blindness Preventable. (911)

Psa. 119:18; Matt. 11:5; Mark 3:5; Eph. 4:18; 1 John 1:7.

A woman who lived in a small town was blind for fifty years. Recently her sight was restored to her through an operation in a Chicago hospital. The same operation could have been performed in the early period of the woman's long night. The physician in her native town, whom she consulted soon after she became afflicted, told her at the time that such an operation was within the power of an expert. He raised the question of money, however. Such an operation by an expert, he said, would cost an enormous sum of money—enormous for the poor woman. And she resigned herself to eternal night.

Untold numbers of people today are groping about in spiritual darkness because they were not led into the light of Christ's truth in their younger years. No one, however poor, need remain spiritually blind for lack of means, so long as the gospel can be had "without money and without price." None are so blind as those who will not see the light.

THE HOMILETIC YEAR—September

G. B. F. HALLOCK, D. D.

DAY OF PRAYERS FOR SCHOOLS

RALLY DAY

RALLY DAY

The vacation season is past. Closed homes are open and scattered families reunited. Closed schools are open and the children have resumed their tasks. Closed churches are open; the pastors have returned, and "Rally Days" are in order for the resumption of both worship and work by both pastors and people. Now since we are all back again to our homes and schools and churches, and have taken up the duties of our respective callings, let it be borne in mind that the object of rest is to renew vitality, preparatory to work. We sleep to rest, and wake to work. The annual vacation is for rest with the expectation of returning to our work with recuperated powers of mind and body. After every period of rest, work should be resumed with renewed zeal. This holds true in men's secular vocations, and is not less true in their spiritual relations. What the church can accomplish this year is of supreme importance. Let us make Rally Day this year a real start in downright Christian effort. Let us, fellow pastors, aim to lead all in our churches who have found Christ to dedicate themselves afresh to the greatest of all works—that of winning lost souls to Christ this coming season.

Use And Abuse of Rally Day. (912)

The function of Rally Day is to arouse and marshal the spiritual forces in order to secure a vigorous impetus for the beginning of the year's work. If there be desecration of pur-

pose, there will surely be dissipation of energy, and instead of a new and strong impetus toward obtaining the object of the school, there will result weakness and decline. The rally should not only seek increase of number, but also increase of spiritual efficiency and consecration. It is proper to use every appeal and every orderly method to arouse the school to a high sense of its purpose and the pressing need of its work, to stimulate to a profounder and more faithful study of the Word, and to a more faithful discharge of duty. This will not fail to increase healthy activity, to secure increased attendance, to maintain a more healthful atmosphere, and in every way to gain more extensive and more permanent results. It is true that these principles apply to all special days and to all the work of the Bible School.

The Sabbath Schools today suffer from secularization and from being led by men and women who seek amusement and gratification for the pride of themselves and others. Instructed, devout and consecrated people are often grieved with the secularization of the schools, and are compelled either to resist the downward tendency for fidelity's sake, to keep quiet for peace's sake, or to abandon it for conscience sake. To re-spiritualize the Sabbath School is one of the crying needs of the modern church. Through increased attention to prayer, through more diligent instruction, and through stirring addresses and appeals, by in-

telligent and consecrated speakers, and through wise and well-thought-out methods for action, Rally Day may be of the highest benefit to the school and to the pupils. It should not be made a mere show. It should not be substituted for the regular church service. This is always presumption. It should seek high spiritual provision, and it should seek to reach every member of the church as well as those who are without. Special arrangements, if possible, should be made to enable the home departments, the cradle roll, and all the weak and infirm and shut-ins to be present and have part in the service.—The Presbyterian.

A Suggestive Method. (913)

One month before Rally Day our pastor called all the officers and teachers to the parsonage, outlined the work, and gave us a rally talk that stirred all of us and made us feel like doing something.

For three weeks we had a chart containing the following announcement hang in our school room, where all would see it:

SPECIAL RALLY DAY. GREAT EVERY-MEMBER CAMPAIGN.
(Date.)

Rally for service.

Attendance of every Sunday School member.

Largest attendance of visitors.

Lasting impressions made.

You are included.

Delightful program.

At all the services.

You must not miss.

For advertising among our friends and strangers we used a printed folder containing an invitation to join in the Rally Day exercises. In order to be sure that each scholar was personally asked to be there small cards were printed, on which the scholar signed his or her name, after this promise: "If sickness does not prevent me, I will be in Sunday School on Rally Day, Sunday," The cards were handed back to the teacher. They were compared with the roll, and we know just when the last one was touched, and knew who were sick, and could not be there.

500 Day. (914)

A certain school chose for its rallying cry, "500 Day." The school had never in all its history had 500 present. So the purpose at the outset was to beat the record. Describing the methods a member of the school says: "We caught the scholars and teachers fresh from their vacations, and began preparations for '500 Day.'" From the very start this rallying cry was catchy and popular. It was almost immediately apparent that we had been right in setting our mark low—that is, in not placing it impossibly high; for it became a contest not to secure an attendance of 500, but to beat 500 by the largest possible number.

A pennant was promised the class showing the highest percentage present, and a complimentary supper was to be the reward of the class responsible for the largest new enrollment on "500 Day." Each teacher organized a campaign with and among his own scholars, going out with them hunting for new recruits, as well as rounding up delinquents. Every

teacher was made a committee of one by the superintendent to search out and bring back absentee scholars. Personal calls were made, and telephone bells kept ringing in the attempt to make the "sure list" the largest ever.

Notices given from the pulpit and in the church calendar secured the enthusiastic aid of parents.

At every point the aid of scholars was enlisted, and their greater interest secured by giving them something to do. The boys and girls brought flowers and flags on Saturday, and helped the decorating committee in their big task.

As a final reminder, a printed post card was sent out three or four days before "500 Day" to every enrolled scholar, each teacher attending to this for his own class. The importance of this notice by mail cannot be over-estimated.

On the great day, for such it proved to be, our enrolling faculties were altogether inadequate. Forty-eight names were added to the roll, and then a long waiting line went over to the following Sunday. The count showed present 751, of whom 111 were visitors.

"500 Day" resolved itself into a 640-day, with a resultant enthusiasm that gives promise of still greater things."

Mobilization of Forces. (915)

Here is a suggestive Rally Day notice: An uncensored dispatch from announces that the forces of the Sunday School of that thriving suburb will be mobilized in full fighting strength in the Sunday School room next Sunday at sharp. Every officer is expected to be present at the head of his or her company in full quota, all prepared to serve through the campaign. It is hoped also that many new recruits will rally to the colors on this rallying day.

Rally Day Program Suggestions. (916)

The purpose of Rally Day is to bring back the scattered membership, gather in new recruits and give the school a good start for the new year.

Rally Day, to be most helpful, should be not only a school affair, but a department and class occasion, and the exercises should be so planned as to provide for this.

Committees having Rally Day matters in charge should include, Invitation, Decoration, Program and Welcome.

A general school committee composed of the chairman of these several committees frequently has charge of planning for the occasion. Sometimes a general school committee is appointed, which divides the work among its members, as indicated above.

Besides these committees, each department of the school and each class finds it desirable to have one or more committees of its own to look after its special interests.

Each of the general school committees will seek to help department and class committees, besides attending to matters in the interest of the school as a whole. For example, the school invitation committee may not only look after general publicity matters and sending out invitations in the name of the school, but may aid each department and class in sending its own invitations and otherwise working up its at-

tendance. The school committee on decorations will have charge of the general work of decorating for the occasion, and help each department and class committee in providing special decorations for themselves.

On Rally Day, aside from carrying out the program, the work of welcoming will be of supreme importance. Thus, the Welcome Committee should be carefully chosen. Not only may it do much to create the best feeling among the members of the school, new and old, but to make visitors feel at home and thereby win them as members of the school later on.

The National colors are generally accepted as the school colors for Rally Day, red, white and blue festooning, national flags and banners being used in decorating. With these are interspersed the Christian flag, or flag of the cross; also school departments and class pennants and banners. Whatever the program may be, it is expected to partake of the patriotic spirit, enthusing all with love for God, and loyalty to the school.

Flags frequently form the principal decorations for Rally Day, and a tiny flag or flag pin is given each one as a souvenir on entering.

A bugle call to bring the school together and introduce the program will be especially appropriate and well appreciated. The school may have a cornetist who can play the reveille. If not, there may be a military company bugler, whose services can be secured to render it. Instead of this, a drum call may be introduced.

A procession composed of groups of persons representing each of the departments of the school may be made a very taking introductory feature. Banners, flags, etc., displayed by those forming each division of the procession, will add greatly to its beauty. Each group may introduce banners, pennants, etc., appropriate to the department it represents.

A number of well-known rally and flag songs are prepared for Rally Day occasions. These are to be found in most Sunday School song books. One or more such pieces will naturally find a place on the program rendered either by the school or some of its members. In closing, selection entitled "When the Roll is Called Next Sunday," sung to the tune of "When the Roll is Called Up Yonder," will be most appropriate.

Roll call should always have a place on the program. It may easily be made a leading and most helpful feature. It is naturally in line with what each school most wants to "show up" on Rally Day. Roll call should be by departments and classes. Reports should be given from the platform. Reports given in answer to roll call should result in bringing the enthusiasm of the occasion to a white heat. With this end in view, the planning for these should be carefully studied, and not only each department, but each class, should take an interest in making a good showing. Each department report should tell in brief the best that can be said for the department; each class report the best that can be said for the class.

Classes of the Beginners and Primary Departments may be excused from reporting, department reports being considered sufficient.

Most schools are none too well off financially, and a special offering on Rally Day may prove quite acceptable to the school treasurer. A

large offering may also add to the good feeling of the occasion, for the interest in most schools bears a close relation to its giving. As the best means of securing a large offering, Rally Day offering envelopes may be distributed to advantage on the Sunday before the day. If it is understood at this time that the offering of each class on Rally Day is to be reported, this will still further help to increase it.

Meaning of the Day. (917)

"Day" is one of the great words of Scripture. One day often has a significance for a life reaching into an eternity of time. Such may be the Rally Day for many Beginners and older children of the Sunday School, for whom this is also "Graduation Day," marking past accomplishment and a forward step. For some this Rally Day may be made the great second birthday. But "day" has a larger meaning than the measure of a period of morning and evening; the "day of salvation," by the Father's mercy, has gone on and on. Shall not the peculiar glory of our Rally Day this year be that it marks, not a temporary spurt, but the beginning of a work that shall go on and on with increasing power?

The Time For Rally Day. (918)

Have the day as soon as possible after the summer vacation. The last Sunday in September is a popular time, though many schools fix on an earlier date, while some postpone the observance until October.

For Your Program. (919) Old Testament.

Leader—And the Lord spake, saying: When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord.

School—This month shall be unto you the beginning of months; it shall be the first month of the year to you.

Leader—And ye shall take ye on the first day of the boughs of goodly trees, and ye shall rejoice before the Lord.

School—Then shalt thou cause the trumpet of the jubilee to sound throughout all your land.

New Testament.

Leader—Finally, my brethren, be strong in the Lord, and in the power of his might.

School—Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

Leader—For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

School—Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Leader—Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness.

School—And your feet shod with the preparation of the gospel of peace.

Leader—Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked.

School—And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Leader—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

All—And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

Week of Rally. (920)

A successful Rally Week was carried out by one school. The superintendent says: "We believe in Rally Week. It keeps the matter before people very prominently, and the result with us this year was the largest school in our history. The two prayer meetings centered around the Bible School idea, and were well attended and interesting. Saturday, the day before Rally Day, we held our annual picnic, with large attendance and very social spirit.

Our attendance during the summer dropped from an average of over four hundred to an attendance of about two hundred, or practically a fifty per cent loss.

Early in the year we set our aim for an average for the year at four hundred, and have persistently kept this aim before the school.

"The result has been good."

A Rally Day in Nehemiah's Time. (921)

"And next unto him builded —" Neh. 3:2.

All bent on raising the wall to the glory of God.

Three features of the service of these builders are worthy of our imitation.

I. Their unity. They were all united to push forward the work of God. While united they prospered.

There was variety with unity. No less than thirty different working parties, enough to make the work go with a swing, and it did, too. Let these parties represent the various officers, departments, classes, in our church and school. There is room for the use of every grace and every gift in the Lord's work. Receive the gift. Obey the word. Use the grace. Keep united. Glorify God in active service.

II. Their order. There are two rules which are noted over and over again: "Next unto them," and "After him." That is, everything was done in order, and every one was in his place. There is a fine Rally Day suggestion.

III. Their thoroughness. Nehemiah's workers built the wall; but we are told that they were very careful to fix the "beams," "doors," "locks" and "bars." Thoroughness is a grand feature in all service, especially in Christian service. Let us learn from that great rally in Nehemiah's time to work in unity, in order, and with great thoroughness.—H.

An Ancient Rally. (921a)

"After him repaired" * * * "Next unto him repaired." Neh. 3:17.

The building of the walls of Jerusalem was a great undertaking for Nehemiah and his friends, but they were just the men for the business, because their hearts were right. At

this Rally Day we are enlisting for a great work in building up the kingdom of God.

I. Note, first, their personal responsibility. They worked together. Each felt himself for his own allotted piece. "After him repaired Benjamin and Hasshub, over against their house." After them repaired Zadock the son of Immer, over against his chamber." These men went straight to the work which lay before them. This was very wise. It saved time and confusion and overlapping and expense. How much would be done if this plan were carried out in Christian service.

II. Note, secondly, their earnestness. These men with Nehemiah were most enthusiastic in their work. With willing feet, warm hearts, and ready hands they built up the wall. That is the true rally spirit. "The people had a mind to work." Some worked so well that they quickly finished their own part and then builded "another place." "Baruch earnestly repaired another piece." This showed brotherly love and fellowship. All self-seeking was put on one side and the Lord and his work were first. Helpers in the work will be sharers in the joy.

III. Note, thirdly, their success. Their great energy was rewarded. They worked on until the wall was finished. There was preparation for the work; partnership in the work, progress, perseverance, success. "So they strengthened their hands for the work." Preparation. "So we built the wall." Partnership. "So we labored in the work." Perseverance. "So the wall was finished." Success. It was built, finished, fortified, and dedicated—sanctified.

Theirs was an ancient rally. Ours is a modern rally. They were working on the walls of Jerusalem. We are working to build up the walls of a spiritual Jerusalem. Let us take responsibility. Let us work earnestly. Then the Lord will give us great success and will crown us with honor and reward.—H.

Crowns! Crowns! Crowns! (922)

Rev. 4:4.

Our salvation is not according to merit, but mercy (1 Pet. 1:3). "For by grace are ye saved," etc. (Eph. 2:8, 9). Dr. Carey's last words: "A guilty, weak, and helpless worm," etc.

But God is good, and he encourages them that are saved by his grace to engage in his service. Many rewards are offered. High honors! Wonderful prizes! Even golden crowns! Five are described:

1. A crown of life—For them that endure temptation (Jas. 1:12), and for the "faithful unto death" (Rev. 2:10). When temptation is yielded to, sin is the result, and sin spells sorrow, suffering, death. ("The wages.") But temptation resisted means peace, pleasure, life for evermore." This resistance may require sacrifice, loss, martyrdom. But "Be thou faithful," etc. "Help me, dear Saviour, Thee to own, And ever faithful be!" etc.

2. A crown of victory—For them that strive for the mastery (1 Cor. 9:25). The figure, the Athenian Games (Marathon Races). The Apostle's antagonist, his own "Body"; selfish passions, evil desires, etc. This, he says, "I keep under," like a wrestler on the top. We must do

the same, and the reward shall be, not parsley leaves, but a crown "incorruptible" if we endure to the end. "Yield not to temptation!" etc.

3. A crown of righteousness—For devotion to the Cause of Christ (2 Tim. 4:8). We all know it is the right thing to give medals, pensions, and other rewards to soldiers, for service to king and country; and "God is not unrighteous to forget your work and labor." Paul knew this, so said, "I have fought a good fight," etc.

4. A crown of rejoicing—For telling others of Jesus, and seeking to lead them to him. Paul did this, and he told those he brought that they would be his "crown of rejoicing" when he and they reached the Saviour's presence. Even young people may do the same by kindly act, as well as words. Andrew brought Simon Peter. What a crown he will have!

5. A crown of glory—For help and service to those around (1 Pet. 5:2-4). This is taken as done unto the King Himself: "Inasmuch," etc. What a generous Master! "Crown him with many crowns!"—J. Ellis.

DREAMING AND DOING. RALLY DAY TALK TO YOUNG PEOPLE.

Gen. 37:5.

Whether Joseph dreamed these fancies of sheaves and stars in his sleep at night, or whether he was merely telling in a poetical way his day-dreams of future greatness, we do not know. In either case, the boy's mind was evidently full of future glories.

Most boys and girls dream day-dreams of the great things they will do "when they are grown-up." This is good and right. But remember dreaming is not enough; it must be followed by doing.

Joseph made two mistakes in his boyish dreams—which most of us make when we are dreaming youthful day-dreams.

I. Joseph thought that greatness consisted in other people serving him—God had to show him, and us, that greatness means serving others. Joseph became great—very great. Had he been merely rich we should not have heard of him, probably; but by his genius, wisdom, and prudence, he saved a great nation from famine; and by his kindness and forgiveness, he won back his brother's love.

Moses, St. Paul, Luther, Wesley, Florence Nightingale, would never have been known to us if they had not won fame by serving others.

2. Joseph thought he could become great quite easily, without taking any trouble—his father's cruel kindness gave him the idea that he could get greatness by a sort of easy favoritism. God taught him, and us, otherwise. Joseph became great only by years of toil, suffering, failure. Greatness must be hardly won. Great picture—years of toil; great violinist, hours of drudgery. Great travelers, writers, evangelists—hard work. But it is worth while. Dream gently—then do greatly—J. Ellis.

Nehemiah, the Earnest Worker. (923)

Neh. 6:3.

Rebuilding Jerusalem was important work to Nehemiah and the Jews with him. Our work, whatever it may be, is important to us, and to our friends. All work must be done in earnest

to be done well. Hindrances outside and inside.

I. Outside:

1. People laughed at Nehemiah—"A fox walking on your precious wall would tumble it all down." "Always slogging at lessons; what good do you think you're doing?"

2. People threatened Nehemiah—Nehemiah worked with his sword girded on. Don't be bullied out of your rightful work.

3. People laid snares to make Nehemiah leave his work—he took no notice, except to send the message of the text. In our work, some will come hinting it is useless waste of time, or hinting we are "priggish" to work so hard, or even playing tricks on us to put us off our business.

Let us work as Christ worked. "I must work the works of him that sent me while it is day."

II. Inside:

1. Laziness—Work is often bad and dull; so much easier to play or loaf. Nehemiah worked on for many years, though he was not used to such rough toil.

2. Conceit. Don't stop half-way (hare and tortoise), thinking it so well done that there's really hardly anything more to do; or begin thinking you do things so well that there's no room for improvement.

3. Disheartenment—Nehemiah must often have felt inclined to "give up in despair." Go on, and you will succeed—finding strength where Nehemiah found it—in God, Who gives us our work, and Who will help us to do it beautifully.—J. Ellis.

Noah Teaches us a Rally Day Message. (924)

Gen. 6:2.

Every child knows that Noah built the Ark. Let us fancy ourselves back in that far-off time and see what sort of worker Noah was in this big task, and how we can be helped in our own daily duties by his example.

I. Noah was a Willing worker—Making a great ship was new work to Noah; if boats known at all in his time, only small ones; Ark as big as modern warships. But he didn't say, "Oh, I can't!" God told him to do it, and he began at once. Don't make excuses. Get to your work willingly.

II. Noah was a Thorough worker—It was very important work, but when he began, Noah himself did not realize how important. But he put only the best work into the Ark, no botching, or doubtful planks, no ill-fitting corners. You do "sums," "dictation," "grammar," "sewing," but you don't know how important these tiresome things will be to you later on. Do them well. Put your best work into them. You will be glad some day, as Noah was.

III. Noah was a Persevering worker—He had a long job (120 years), but he never gave up. Many boys and girls begin well—learning music, carpentry, photography—get tired, give up. It takes many strikes to fell a tree, many hours' dreary practice to make a good musician. Work half-done is useless.

IV. Noah was a Courageous worker—He must have got chaffed by his neighbors. "Not finished yet, Noah?" "Where's that Flood?" "Your boat will sink; it's too big and heavy to float!"

So with boys and girls. "Bother lessons, come out and play!" "You think yourself so good because teacher praises your work!" Noah's work was worth it all in the end. For us, if we are brave enough, "Well done, good and faithful servant!"

Hints for us From the Rally in Nehemiah's Time. (925)

"Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed," etc. Nehemiah 7:1-4.

Here we arrive at a very important period in the wonderful work under Nehemiah. There are many hints for us in our Rally Day in what we see. The building was finished. The enemy was repulsed. The wall was restored. It is now time to attend to the security, the order, and the service of the city. Such a time comes in all spiritual undertakings. "Except the Lord build the house, they labor in vain that

build it. Except the Lord keep the city, the watchman watcheth but in vain." Both the building and the keeping are needed. At this Rally Day time is a good time for us to think of these things.

Order, method and organization are as important as building.

The great need is:

- I. Workers to build up the Church of God.
- II. Porters to watch and guard the house of God.
- III. Singers to cheer the workers for God.
- IV. Servants to help in the service of God.
- V. And all to be put in their places and positions.

The city is the church—the "City of God." There are builders, our preachers and teachers. There are porters, those who pray and work. There are singers in this temple, those who serve us in song. In fact, every one of us can enlist anew on this Rally Day and help push on the cause of Christ.—H.

DAY OF PRAYERS FOR SCHOOLS

For years the National Reform Association has been leading in an effort to have the churches and Christian people generally in our country observe the second Sabbath of September as a Day of Prayer for Public Schools, coming, as it does, so near the opening of the school year.

This is a movement all pastors should encourage. All parents are interested in the schools of our land. It is vital that public education should be such as to promote the welfare of the young.

Suggestive Texts and Themes. (926)

The True Patriotism: "Other foundation can no man lay." 1 Cor. 3:11. The success of democracy rests with its citizenship. This with the character of individuals. This on the individuals' relation to Christ. The fundamental task of leadership is to build men up in Christ. What can be more patriotic?

Life As a Trust: "Ye are not your own." 1 Cor. 6:19. The breach of trust is improperly investing life. Think of the big dividends for a life investment in highest things.

The Kind of Men Needed: "Young men of the princes of the provinces." 1 Kings 20:14. Dr. Chamberlain, of India, saw a Hindu mother leading her bright boy to the Ganges. He knew she had a crippled daughter at home. Meeting her as she returned without the boy, he reproached her for her cruel offering. Her eyes flashed and she said: "Do you Christians give your poorest to your God? We give our best." The best are needed. Intellectual requirements, in this day of education and investigation. Bigness of sympathy to feel with all classes and conditions. Bigness of courage to declare the whole counsel of God and to endure hardships.

Religion and Education: "What God hath joined together, let not man put asunder." Mark 10:9. One of the most familiar sayings of Christ is that commonly used in the marriage service, "What God hath joined together, let not man put asunder." These words express a far-reaching principle, for we must remem-

ber that man and woman joined together in the bonds of holy wedlock represent by no means the only union that has been ordained by God, and that the severing of this union is not the only relation established in society that is sundered at the expense of the individual and of social stability. God has established many necessary relationships in this world, and certainly one of the most important is the inseparable union of Religion and Education. God has joined these together and man puts them apart in the face of the divine ordinance and at the expense of the greatest interests and needs of civilization.

School Problems: 1. The problems of personal intercourse. II. The problems of social customs. III. The problems of sport and play.

Getting Ready for Life: Luke 14:28-32. The duty of being prepared. The necessity of being well prepared. Education.

The Boy and the Nation.
Christian Citizenship—What it Is and What It Does.

National Christianity in the Public Schools.

National Tranquility: "Now for a long season Israel was without the true God, and without a teaching priest, and without law. * * * And in those times there was no place to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the land." 2 Chron. 15:3, 4. Children brought up in our public schools without knowledge of the Bible will bring our country into a similar condition. * * * There are these essentials to national tranquility. I. God. This means the restraints and encouragements of our implicit faith. The presence and power of a Divine ally. II. A "teaching priest." This means religious education. III. Law. Personal liberty threatened to make Israel a nation of outlaws.

The Value of Wisdom. (927)

"Wisdom is better than weapons of war." Eccl. 9:18.

The Bible is a Necessity in our Nation's Schools.

I. Because It Teaches the Validity of Law.

1. Civilization finds its permanent safeguards in the moral law.

2. Citizenship depends upon respect for law.

3. The Bible contains the foundations of law.

II. Because It Teaches the Value of Life.

1. Life is man's most precious possession.

2. Life may be valueless, or valuable.

3. Life built upon the plan of the Bible is both successful and eternal.

III. Because It Teaches the Virtue of Love.

1. Love is the fulfilling of the law.

2. Love of God and man is the solution of enmity and strife.

A Book so replete with true wisdom must not be omitted in public school education.—E. K. Patton.

The Source of Authority in Moral Instruction. (928)

Deut. 17:18-20.

The Bible should have a place in our public schools as the authoritative source of moral teaching. This is necessary to the perpetuity of the state for the following reasons:

I. Civil government grows out of religion.

II. The character of a nation's religion determines the character of its government.

III. Christianity alone has secured civil liberty.

IV. We have no right to punish for crime, if we do not teach morals.

V. Atheism in the state is anarchy in the outcome. There must be an authority which will command conscience.

VI. Secularism would turn us back to Paganism. Rome built the Pantheon but sought to exterminate Christianity.

VII. The nation can realize its goal only in loyalty to Christ the King.—J. M. Wylie, D. D.

The Bible and Our Children. (928a)

These words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children." Deut. 6:6, 7.

The Bible should have a place in our public schools, because:

I. Our national character demands it. Supported by her history, religious provisions and official acknowledgements.

II. Education is imperfect without it. Symmetrical development requires moral instruction.

III. It is the best book of morals. By divine authority and test of experience.

IV. The good moral character of citizens is the nation's best asset. Dominates individuals, homes, business and civil affairs. Moral character of the state. Rom. 13:1-7.

The law of sowing and reaping requires the state to conserve her moral interests.

See Psalms 9:17 and 33:12.—A. A. Samson.

The Right of the Bible to a Place in Public Education. (929)

"And they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people." 2 Chron. 17:9.

The teachers here referred to were the regularly appointed instructors of the youth of Israel.

The event in connection with which this teaching was done was the revival under the reign of Jehoshaphat, the son of Asa.

The principle involved which is of present day value is the right of the Bible to a place in a system of public education.

There are five points of view, lines of thought, or methods of approach, whereby this position may be established.

I. The character of the Bible itself. It is assumed that it is God's Word to men. It is designed for men in every sphere of life. It is for the moral training of citizen as well as of church member.

II. The needs of the youth. Human beings are moral and religious as well as intellectual. This moral and religious nature belongs to the sphere of citizenship, and must be trained for life in this sphere.

III. The requirements of the state. It needs a moral citizenship. It is bound to do its part in providing it. To teach the principles of national morality and religion is not doing the work of the church but its own work.

IV. The obligations of teachers. They are employed to train the youth for citizenship. This requires moral training. If they fail here they fail at the most vital point. No moral training is possible apart from religion.

V. The rights of the public. It is often declared that religion must be excluded from the schools because all classes support them, and that therefore it is unjust to unbelievers to teach the Bible and religion in these schools. But since we all support them we have a right to demand that they produce upright citizens. Moreover the supposed rights of individual unbelievers cannot override the larger rights of the public and of the state itself.

The one logical conclusion is that all Christian citizens and patriots should join in making our public schools what they were originally intended to be, namely, schools of genuine, upright citizenship. To this end teachers and the school curriculum should be truly Christian.—R. C. Wylie, D. D.

Education. (930)

"And they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people." 2 Chron. 17:9.

I. Importance of the Subject. The large number affected—practically the whole population. Great influence on character—often stronger than, and counteracts, home influence. Controls formative period of life. Increased power for good or evil—sharpened tool. In a few years the country will go in the hands of those now receiving their education.

II. The Object of Education. From the standpoint of the state, to make good citizens. Not merely negatively good—to keep out of jail, but law-abiding, intelligent, active, contributing to the public welfare. Character, not learning alone. A life governed by an enlightened conscience.

III. How is This Object to be Attained? Results depend upon what is taught and how; whether the education is religious or secular, Christian or infidel. Education must be ethical. What shall be the standard of morals? The Bible, the one only perfect standard. Morals

cannot safely be divorced from religion. Mere expediency is not a sufficient basis for moral character. The explanation of immoral conduct is, "There is no fear of God before their eyes." To produce good character, and hence good citizens, there must be instruction in Christian morality, and hence the Bible is needed in the public schools, and all colleges and universities.—D. C. Mathews.

Wisdom and Knowledge. (931)

"The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding." Prov. 9:10.

Reverence for God underlies real education. To instill that reverence the Bible is necessary. It ought to be in every school house.

I. Because the purpose of education is the formation of character.

The school should train not the mind and hand only, but the heart also. Our schools should train the boys and girls to know, to be, to do. Matthew Arnold has said "Conduct is three-fourths of life." How shall any one be trained to do right without the Bible? If the state punishes those who steal, she ought to teach them that stealing is wrong. Daniel Webster declared that "the right to punish crime involves the duty of teaching morals."

II. We argue for the Bible in the schools because of the forces against it.

We love the Bible for the enemies it has made, the secularists, the Jews, the Roman Catholics.

III. The character of the Bible itself is an argument for its presence in the schools.

No book surpasses it in literary excellence, in its poetry and history. The student who does not know it cannot understand Shakespeare, Milton or Tennyson. Even Huxley argued for the Bible in the schools of England because of its educational value. The people who founded this great nation were Christians. They had God's Book in the school house. And we must keep it there.—J. A. Crosby.

The Blessed Nation. (932)

"Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." Ps. 33:12.

A nation's blessedness is not made to depend on its size, location, wealth, population, culture, resources, fortifications, army, navy, aeroplanes or submarines.

I. A nation is blessed when it is assured of God's favor. By making Jehovah its God it puts in supreme control him who has at his disposal all the forces of nature; him who directs the conduct of men and nations as it pleaseth him.

II. A nation is blessed when it becomes a partner in God's work. When Jehovah rules as its God then a nation becomes the distributor of his temporal bounties; the disseminator of his intellectual culture; the developer of his integrity; the upholder of his righteous standards in the earth.

III. A nation is blessed when it is chosen as God's inheritance. It will surely become the object of his constant care; the recipient of his countless bounties; the instrument of his holy purposes.

If Jehovah is to be our God, we must teach our children to know and to obey his laws and to acknowledge his sovereignty.—J. C. Kennedy, D. D.

Her Choice of Education. (933)

A few years ago a brakeman on the Great Southern Railway was killed. His fellow trainmen wished to do something for his little daughter, about eleven years of age. A committee called upon her for this purpose and asked her what her greatest wish might be, with the promise that, if possible, it should be fulfilled. They had anticipated such an answer as "a big doll," a "trip to Asheville"—the nearest city—or some such girlish longing. But without an instant's hesitation the child replied: "An education, if you please." The men were taken off their feet, so to speak, but they were game, and today the mountaineer brakeman's daughter is a pupil in an Asheville school, kept there by the men who were too loyal to go back on their promise to grant her whatever she might wish.

Educated to do Your Best. (934)

If you are a "boot-black," be the best boot black you can, and make boots shine all that it is possible, and be sure to black the back as well as the front. If you are a carpenter, make every joint fit, and finish your work as though done for the queen. If you are a clerk, be the best salesman you honestly can, so that your employer and the public will both be satisfied. Are you a physician? Go to the bottom of each case; put all your mind and heart and skill into each patient's situation as though it were the case of your own sister or child. Are you a farmer? Make the most that can be made from the land you own. Have it the best cultivated piece of soil in all that region. Are you a preacher? Preach every time the best you can and as though it might be your last sermon and by such preaching you will preach the better the next time. Are you a student? Master each day's studies as soon as possible. Be sure you master them. That was Charles Sumner's motto and the secret of his success—the best you can. Do perfectly, if possible, the particular work of your life.—Smith Baker.

Things Excellent. (935)

"The Grace of friendship—mind and heart
Linked to their fellow heart and mind;
The gains of science, gifts of art;
The sense of oneness with our kind;
The thirst to know and understand;
A large and liberal discontent—
These are the goods in life's rich land,
The things that are more excellent."

In other words, God's World, God's Work, God's measure of a Man, these are the things that are more excellent.

Education and Ideals. (936)

One of the best sermons I ever heard was from that unconscious idealist, Frederick W. Taylor, as he stood before a Harvard class in business methods and showed them the perfect way to shovel coal. What niceties in shoveling coal!—the right position, the proper thrust, and especially the shape and size of the shovel,

and exactly the just shovel-load that will balance between over-wearying and under-working, so that one must use a broad shovel with light coal and a narrow shovel with heavy coal! That plain, matter-of-fact man, standing with his hands in his pockets and talking along level practicalities, had not shoveled coal with a shovel merely, but had seen the highest within the lowest, had picked the perfect out of the grime, and had shoveled diamonds with a tool of gold.

The mistake, the great mistake, that is made by the common man is holding anything to be common. That is what makes him common.—Amos R. Wells.

Well-Rounded Education. (937)

A well-rounded education will include the duties of citizenship. One danger in politics is the danger of unscrupulous leadership and ignorant followers. Children ought to be taught how the town or city or state is governed and to take an interest in municipal affairs.

The Bible Combats Crime. (938)

In order to combat the increase in juvenile crime some states have inaugurated a system of religious or moral training. It would go far if the Bible were read in the public schools. We need some system of moral training either under the direction of the public school or in the school under the direction of the church.

Education for Life. (939)

"Thought is powerless unless it makes something outside of itself; the thought that conquers the world is not contemplative, but active." Education is for life.

The Teacher and Society. (940)

The teacher of the American public school is the most important force of the improvement of society. He represents the chief power recognized and constituted by the law for the enrichment and preservation of the state. The state determines the character of the men who shall practice law before its courts. The state also determines the character of the men who, as physicians and dentists, shall practice their healing arts among the people. The state turns over to the church the determination of the character of the men who shall be its priests and ministers. But in the case of the teacher, the state determines not only who may and who shall not teach in its public schools, but also the state pays out of its own treasury for the teaching thus rendered. The state furthermore determines that boys and girls, up to a certain age, shall submit themselves to this teaching for a certain number of weeks for each year. It seems, therefore, that the state commits to the teacher in a way of special significance responsibilities and most serious

and peculiar duties for its own preservation and enlargement.

There are several forces which help to constitute civilization. Among them are the family, the church, the government, literature, commerce and personality. The family represents love; the church represents religion; the government represents authority; business represents force; literature represents truth; and personality represents inspiration. Love, religion, authority, truth, force, inspiration are the mightiest forces constituting civilization and promoting its progress.

But these powers are the powers which the teacher uses. The teacher represents the love of the family. If a teacher fail to love his students, he is not worthy of being a teacher. If he be unable to see the soul of character in the midst of these little bits of humanity, he has no right to stand in the school room. He must love. But it is said, too, that the teacher is a lover. He puts his own heart into the lives of these children.—Charles F. Thwing.

Educated to Give. (941)

You know something worth while that some one else does not know. You shall have no peace until you have told it. You can do something worth while better than someone else can do it. You are in debt to the universe until you have taught the process. You see an improvement that might be made, a reform that should be accomplished. You are false to society if you do not move toward the improvement and reform. Some new truth, or what seems a new truth, has burst upon your vision. You are a traitor to God and humanity if you do not testify of that truth with all boldness and heartiness.

It makes a difference to the world, but it makes no difference to you, whether what you have to impart is great or little. If the best you have is only a good receipt for pickles, it is as necessary for you to pass it along as if it were a just system of taxation or another Thanatopsis. It is not your gift; who are you to criticise it? Who are you to say, "It is too trivial to share?" Freely you have received; freely give. You could not have received without humility; then give without pride. Say with Peter, "Such as I have, give I thee." It is only by giving what you have that you can have more to give. If you are not to look a gift horse in the mouth on receiving it, neither are you when giving it, if it is all the horse you have.—Amos R. Wells.

Education and Whiskey. (942)

The Filipinos are on the up-grade if learning the English language and American customs is an indication of upward trend. Eight hundred thousand children under instruction by six thousand teachers are making rapid progress in English. Christianity goes with the English language. The world will watch to see if elevation or deterioration goes with American customs. The fact that American whiskey goes with the American ship to every open port of the world is a sad commentary of our life and morals.

LABOR AND SOCIAL SERVICE IN OUR CHURCHES.

A splendid movement toward a more intelligent understanding of society and its problems is on in our churches. Such a book as Rauschenbusch's "Christianity and the Social Crisis" presents the problem before the church. It is a ground for much satisfaction to know that the large denominations are studying and facing the problems with hopeful plans for solving it in time.

The Presbyterians have Charles Stelzle, the Congregationalists, Henry Atkinson, and now the Baptists are doing things worth while. The following report of progress is very stimulating:

The report of the Social Service Commission of the Baptist Church directs special attention to these dangers to the home; divorce and low wages that make wage-earning by mothers necessary, alcoholism and the social evil, Sunday rest and the substitution of decent opportunities for amusement for debasing commercialized pleasure.

The report recommends that special study be given to the problems of monopoly and to the needs of rural and of industrial communities. It submits a very complete program to improve the family, the church, the community, and the conditions of industrial life, together with recommendations for the first steps to be taken to carry out the program.

These recommendations include the creation of an agency for carrying on moral and religious education; the stimulation of the work of the country church; the adoption of the commission's social service program as the program of the Baptist church; the employment of a paid secretary by the commission; and the calling of a general council of all religious and temperance bodies to consider action for the improvement of social conditions.

Among the members of the commission are Dr. S. Z. Batten, chairman; Charles R. Henderson, Walter Rauschenbush and Shailer Mathews.

The Episcopalians of Pennsylvania have just closed a year of research work through an organization known as "The Committee on Christian Social Service."

The writer recently attended a theological conference. The meetings lasted one week and each evening there were two addresses that were calculated to relate theology to real life. One of the addresses portrayed the actual relation of organized labor to the organized church and made many helpful suggestions as to how the evil might be remedied.

Besides this there were present at the conference three members of the Trades and Labor Councils of Tacoma, Seattle, and Bellingham, Washington, and these men with two other clergymen visited the labor temple and spent an hour in friendly discussion.

This illustrates the truth of what we said in the beginning of this article and it is to be hoped that in every city where labor is organized a representative of the Ministerial Union be made a delegate to sit in confer-

ence with the members of the Trades and Labor Council.

Any pastor interested in this movement may write to Rev. Wilfred Withington, pastor Keystone Congregational Church, Seattle, Wash. He is a member of the Trades and Labor Council and can tell any pastor how to bring about a cordial relation between the local church and the forces of organized labor.

The editor of this department would like to have the name of every pastor who reads these lines who has had experience with organized labor. It is one of the questions the church must face and help to solve.

HAVE A BIBLE CLASS THIS WINTER.

One of the most rewarding things a pastor can do is to teach a Bible class. It is not so important to select the right subject as it is to have the class and actually work at something. But it is important, of course, that some book or theme be chosen that will be worth the effort put into it.

For several years the writer has taught such a class with profit. It gives an opportunity to teach the people at close range in a conversational manner things that can hardly be mentioned from the pulpit. It also encourages the people to ask questions and to give expression to their thoughts. It can be made a means of spiritual uplift and a place of prayer. It is often true that in the close range of a Bible class Christians get visions of life and duty never before made clear. Out of such classes trained workers have come.

We are arranging for a class this year and expect to use Dr. F. V. N. Painter's new book of "Introduction to Bible Study," devoted to the Old Testament. We like it because it is printed in the form of a text book and is so arranged as to relate our modern life and its problems with the truths and facts of Bible history and teaching.

It not only does this, but it gives, for the first time, so far as we know, in popular form the background of Hebrew history. All the results of the best and assumed results of archeological research are made use of. The book then takes up the history of the Hebrews and their literature. It is published by Sibley & Company, Boston, Mass.

Though we expect to use this there are others of interest and value. The Pilgrim Press, Boston, Mass., publishes "The Books of the Bible With Relation to Their Place In History," by Hazard & Fowler (50c). The Praise Publishing Company, 1530 Chestnut street, Philadelphia, prints a little handbook, "How to Know the Holy Bible," by Dudley T. Limerick, at 20 cents per copy. It is filled with very interesting facts about the Bible.

Dr. Pierson's "Knowing the Scriptures," issued by the Gospel Publishing House, New York, would make an excellent text book. "Great Events In the Life of Christ," by McConaughy, and "New Studies In the Acts of the Apostles," by Bosworth, both published by the Y. M. C. A. Press of New York, are splendid books for a Bible class. All of these may be secured through the F. M. Barton Co., Cleveland, Ohio.

How to Have an Ingathering of Souls This Year: Rally Day Address. (778)

2 Chron. 7:14, 16.

I. First: Let us ask for it. If we wish the blessing, it is as little as we can do to ask for it. "Ask and ye shall receive." Before we can have an ingathering of souls we must be aroused to an earnest spirit of prayer and supplication. Doubtless we might experience another Pentecostal blessing in answer to another Pentecostal season of earnest prayer. Prayer is God's appointed means for obtaining. Oftentimes our churches are like some inland city in the winter, on the banks of a frozen stream. We are the dwellers in that city, hungering and starving for food. Scores of richly-laden vessels are lying in the stream a few miles below, anxiously waiting to reach our wharves. But why the delay? It is because the channel is closed by the ice. So it often is in regard to God's blessing for his church. He is not only willing, but waiting to bestow them upon us. Why then do they not come? The reason is plain. Our prayers are the channel, the appointed channel, through which every good must come; but the channel is not open. Oh, how often do our churches fail to keep the channel clear! How often we are in want, and miss the blessing because the stream is frozen, and God does not come through the ice!

II. Then, again, let us expect it. This means faith. Faith is the hand that takes the blessing. One reason we do not receive more is because we do not expect more. Think what poor, feeble faith we have! How often we are like those Christians praying for Peter. Recall the scene. The disciples are gathered together praying for Peter's release from prison. While they were praying he knocked at the door. But they would not believe it was Peter. He continued knocking. When they opened the door and saw that it was indeed he, they were astonished. Think of it! The church praying, God answering, and the people "astonished!" How often it is so still! Think of our poor, weak faith. Often is it that Christ, consistently with his own character, really cannot do many mighty works in our churches "because of our unbelief." Instead, we ought to ask great things and expect great things from his hand. God is far more willing to bless us than we think he is. If we really wish an ingathering of souls in our churches this year, let us ask for it, and get our people to asking for it; let us expect it and get our people to expecting it. God will honor our prayers and our faith.

III. Then, too, let us work for it. Living faith is a practical faith, and goes to work. "Faith without works is dead." But a living faith is a working faith. It believes there is a human side as well as a divine side in God's plan for the accomplishment of his will. Faith never prays, "Lord, put grain into my barns." Faith ploughs and sows and prays, "Lord, bless effort." So when we have a part given us to do, that is a useless prayer which does not try to answer itself as far as possible. True faith is practical, and practicable faith

unites prayer and effort. Do you want to see Christians grow in grace, sinners saved and the gospel of Christ prevail as never before? Then pray. Then expect the blessing. God never said: Ask, to see whether I will give. He does say: "Ask, and I will give." If we use the means, and do our duty, it is as sure as God is God, and that his word is truth, that we shall never be disappointed.

NEXT SABBATH: HOW WILL IT BE KEPT.

Mr. Speeds will clean his auto,
Mr. Spurr will groom his horse,
Mr. Gadds will go to Coney,
With the little Gadds, of course.
Mr. Flite will put carbolic
On his homing pigeons' perch,
Mr. Weeds will mow his bluegrass,
Mr. Jones will go to church.

Mr. Hett will test his furnace,
Mr. Feete will mend a chair,
Mrs. Feete will soak her bunion,
Mrs. Hett will wash her hair,
Miss De Spill, with iron and cleaner,
Will remove a coffee smirch,
Miss McBird will practice trilling,
Mrs. Brown will go to church.

Mr. Cleek will drive a golf ball,
Mr. Tiller steer his boat,
Mr. Popper on his cycle,
Round and round the state will mote.
Mr. Swatt will watch a ball game,
Mr. Stake and son will search
Through the bosky wood for mushrooms,
Mr. Wilks will go to church.

Do you ask me what's the matter?
Do you wonder what is wrong?
When the nation turns from worship,
Sermon, prayer and sacred song?
Why do people rush for pleasure,
Leave religion in the lurch?
Why prefer a padded auto
To the cushioned pew in church!

Reader, well I know the answer,
But if I should speak aloud,
What I think's the real reason,
It would queer me with the crowd.
You'll be popular, read reader,
When you wield the critic's birch,
You'll be safely in the fashion
If you blame things on the church.
—Newark News.

A QUICK RETORT.

Once, while addressing an open-air meeting, an atheist asked Bishop Boyd Carpenter if he believed that Jonah was swallowed by a whale. "When I go to heaven I will ask Jonah," said his lordship. "But supposing, the other persisted, 'he is not there!'" "Then you will have to ask him," was the quick retort.

GIFTED IN PRAYER.

Uncle Nat was telling Aunt Dinah about the new preacher at the colored church. "He's pow'ful smaht man, most specially in the mat-tah ob prayer. Why, he axes fer lots of things dat dis niggah never knowed de Lawd had!"

APPALLING STATE OF HOLY LAND.

Appalling State of Holy Land.

The latest appeal made to the Federal council of the Churches of Christ in America is on behalf of the Syrians. In spite of the strict censorship and the Allied Blockade the Syrian Relief Committee has secured information concerning conditions in Syria which is believed to be reliable. It is reported that all draft animals have been commandeered; all crops have been requisitioned, and are requisitioned as soon as they are sown; all able bodied men have been drafted into the Turkish army. The land is barren as a result of the locust plague of last year. Food has not been allowed to enter the country. The Allies have blockaded the Syrian coast, for fear that some food might reach Turkey and the Central Powers. Turkey has mined the Syrian coast. Food is very scarce; thousands are hungry.

The Syrian Committee condemns no one; but simply reports the awful conditions prevailing in Syria.

Draft Animals Commandeered; Crops Requisitioned.

The Presbyterian Board received a report from the American missionaries in Syria at the time Turkey was getting ready to enter the war, when she was "milking the country." The report described the hard times in Syria. It said: "All draft animals were commandeered and crops were requisitioned. All able bodied men were called to fight with the Turkish army, and no one was left to till the fields. The necessities of life became beyond the reach of the people.

This was the condition over a year ago. Conditions now are twice as bad, the Presbyterian Board learns from its missionaries. A cablegram was received by the Board a few weeks ago, and it is our authority for making this statement.

Land is Barren; Locusts Destroyed All Vegetation.

News of the awful locust plague which visited Palestine and the Lebanon, reached this country last September. The National Geographical Magazine described the great havoc done by these pests. "The land was literally covered by the armies of locusts for more than three months," writes Professor Dumit, of the American College of Beirut. In other letters to his son Prof. Dumit says:

"From our vineyard which produces a ton of grapes under normal conditions, half a ratel (two and one-half pounds) were gathered; and from a hundred fig trees, a dozen ripe figs were brought in after the minutest search."

Reports received by the Presbyterian Board tell of the havoc wrought by the hordes of locusts which swept Syria.

Blockade Prevents Food From Entering Country.

The blockade of the coast of Syria by the Allies and by Turkey is working great hardship on the inhabitants of Palestine and Mt. Lebanon. Syria depended on Egypt, France and Italy for most of its food. No food has

been allowed to enter the country since Turkey entered the war.

The French government is reported to be willing to allow food to be landed at Beirut, provided an American Commission is given charge of its distribution. Naturally the Allies must be careful that no food reach their enemies.

The State Department is expecting an early concession from Turkey allowing a Commission of Americans to take charge of relief work in the Lebanon and Palestine.

Food is Very Scarce—Thousands are Hungry.

A great shortage of food is the inevitable result of the action of the Turkish Government, of the locust plague and the Allies' blockade.

Dr. James L. Barton, chairman of the American Committee for Armenian and Syrian Relief, says: "The Syrians of Turkey are desperately in need of physical relief."

Dr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, says that, "Need of relief in Syria is great and urgent."

Rev. Charles S. Macfarland, general secretary of Federal Council of the Churches of Christ in America, makes the following statement: "We must be careful that we do not overlook the distressing needs of those peoples remote from us and whose voice does not reach our land so easily."

To meet these conditions a committee of native Syrians has been formed as an auxiliary to the American Committee for Armenian and Syrian Relief.

The American Committee for Armenian and Syrian Relief has already sent \$35,000 to Syria to be used as an emergency fund by the missionaries, and reports that every cent of money previously sent had reached its destination.

Checks for this fund should be made payable to Charles R. Crane, treasurer, and sent to 70 Fifth Avenue, New York.

The Rev. J. H. McIlvaine has a special form of admitting boys to his choir. At the appointed time the boy, wearing his cassock, presents himself at the altar.

"Dost thou desire to use to the glory of God," asks the rector, "in the service of this church, the gift with which God hath endowed thee?"

"I do," replies the boy.

"Wilt thou observe the rules of this choir, submitting thyself to all lawful authority in the same?"

"I will."

"Wilt thou be reverent in the Lord's presence, remembering that this is none other but the house of God, and this is the gate of heaven?"

"I will."

The minister, calling the boy by name, and investing him with his cotta, then says: "I admit thee into the choir of Calvary parish; be thou humble, obedient and reverent. Take heed that what thou sayest with thy mouth, thou dost believe in thy heart and show forth in thy life, and may the King of saints and angels accept thy praise, both in this world and in the world to come. Amen."

PRAYING MINISTERS.

One of the most cultured spirits in modern Methodism, a man whose style is as strong as his thoughts are lofty, has recently given his judgment as he looked back upon the years of his ministry: "I have not failed to study: I have not failed to write and to visit: I have not failed to write and meditate: but I have failed to pray. . . . Now why have I not prayed? Sometimes because I did not like it: at other times because I hardly dared: and yet at other times because I had something else to do. Let us be frank. It is a grand thing to get a praying minister. . . . I have heard men talk about prayer who never prayed in their lives. They thought they did: but when you have heard them, they made their own confession in a ruthless way." These sentences lift the veil upon a naked experience, and they expose the solemn fact that prayer is very costly, even at the expense of blood, and that churches which have praying ministers may not realize the travail by which the power is gained. We are permitted to look upon our Master as he prays. "In the days of his flesh he offered up prayers and supplications with strong crying and tears." It was a holy and costly business. "And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." There was something here which we can never share, and yet there is something which we must share if we are leagued with the Lord in the ministry of intercession, and enter into "the fellowship of his sufferings."

Perhaps I cannot better illustrate the costliness of this intensive soul-culture than by the example of Dr. Andrew Bonar. Dr. Bonar labored in Scotland a generation or two ago, and he adorned his ministry by a very saintly life and by very fruitful service. He kept a private diary or journal, contained in two small volumes, containing regular entries from 1828 to within a few weeks of his death in 1892. His daughter has permitted this most priceless record of a soul's pilgrimage to be given to the world, "in the belief that the voice now silent on earth will still be heard in these pages, calling on us as from the other world to be followers of them who, through faith and patience, are inheriting the promises."

Let me give you one or two extracts from this journal. "By the grace of God and the strength of His Holy Spirit I desire to lay down the rule not to speak to man until I have spoken to God: not to do anything with my hand until I have been upon my knees: not to read letters or papers until I have read something of the Holy Scriptures." . . . "In prayer in the wood for some time, having set apart three hours for devotion: felt drawn out much to pray for that peculiar fragrance which believers have about them, who are very much in fellowship with God." . . . "Yesterday got a day to myself for prayer. With me every time of prayer, or almost every time, begins with a conflict." . . . "It is my deepest regret that I pray so little. I should count the days, not by what I have of new instances of usefulness, but by the times I have been enabled to pray in faith, and to take hold upon God." . . . "I see that unless I keep up short prayer every day throughout the whole

day, at intervals, I lose the spirit of prayer." . . . "Too much work without corresponding prayer. To-day setting myself to pray. The Lord forthwith seems to send a dew upon my soul." . . . "Was enabled to spend part of Thursday in the church, praying. Have had great help in study since then." . . . "Last night could do little else but converse with the Lord about the awakening of souls, and ask it earnestly." . . . "Passed six hours today in prayer and Scripture-reading, confessing sin, and seeking blessing for myself and the parish."

Words like these, written for no eye but God's to see, give deep significance to the sentence I quoted from our distinguished Methodist friend: "It is a grand thing to get a praying minister." And another thing becomes evident in the light of this journal: real prayer is the sharing of "the travail which makes God's Kingdom come." Andrew Bonar was a strong minister of "the grace of the Lord Jesus," and in the wrestling communion of prayer he became mighty with God and man. Men of his type, whose souls are elevated and refined by lofty fellowships, approach everything "from above," and not "from beneath." The trouble with many of us is just this,—we come to our work from low levels, from the common angle, with the ordinary points of view. In that way we come to our sermons, and to our pulpits, and to our pastoral work, and to the business affairs of the church. We are "from beneath." We do not come upon our labors "from above," with the sense of the heavenly about us, with quiet feeling of elevation, and strong power of vision, and the perception of proportion and value. Men who are "from beneath" belittle and degrade the things they touch. Men who are "from above" elevate them, and give distinction and dignity to the meanest service. And if any minister is to live "in heavenly places in Christ Jesus," and to have this lofty bearing and this uplifting constraint in his communion work, if he is to be pure and purifying, he must learn to "pray without ceasing."

And I would add one further word in reference to the discipline of character by the culture of the soul, and it is this: it is only by this primary culture that we gain those secondary virtues which play so vital a part in our moral defences, and in the effectiveness of our work. The fragrance of character usually rises from the apparently subordinate virtues, the very virtues which are commonly neglected or ignored. All the ten lepers had faith, only one had gratitude, and he is the one who remains beautiful and winsome in the regard of the Lord. And this very grace of gratitude fills a great part in a minister's life, and so do courtesy, and patience, and that wonderfully beautiful thing we call considerateness and forbearance, and good-temper. I have called them secondary virtues, but I am afraid I have degraded their rank, so high and so princely a place do they fill in the shining equipment of Christian ministry. And I name them here in order to reaffirm my conviction that such strong and attractive graces are not "works;" they are "fruits," the natural and spontaneous growth of much communion with the Lord. We may be fragrant in character, having "beauty" as well as "strength," if we abide in the King's gardens.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

A traveler is going to a particular city. He comes to a place where the road divides into several paths. He is afraid of going astray. He stops short—endeavors to find out the right path. He cannot fix his choice. At last he sees another traveler; he inquires of him, gets proper directions, proceeds on his journey, arrives at the desired place, and reposes after his fatigue.

Israel had wandered from God. They had turned aside from the path of duty. They find it difficult to return. After a long continuance in a sinful course, they become miserable almost to despair. God looks down with pity. He urges them to return to their former life, and promises abundant rest. We shall observe the path they are exhorted to seek, the description given of it, the exhortation to walk therein, and the gracious promise vouchsafed if they do so.

I. The denomination. "Old paths." The way of obedience, of devout worship, of practical piety.

"Old," because ordained from eternity.

"Old," because herein all the saints have walked. Unfallen Adam trod in this pathway. Here Enoch walked with God. Here Abraham journeyed. Here Moses went, although it led from the luxury and splendor of his royal home, to exile and comparative poverty.

"Old," because tried. They themselves had known what it was to walk "in the light of his countenance." They knew the pleasantness of the path; they knew there were the pillar of cloud by day, and the pillar of fire by night; knew there were manna and quails and Elims along the road. God asks them to make no new venture; but to come back to the course they had found in former time both pleasant and profitable.

II. The description. "The good way." A path may be old, but not good. This is both. None ever rued walking herein. When may a path be said to be good?

1. When safe. This is fenced by God, so that no enemy can break through to injure the travelers.

2. When direct. This leads right to the throne of God.

3. When frequented. A lonely path is feared; this way is thronged by many. The faithful never walk alone; Elijah thought he did, but God soon dispelled the illusion.

4. When pleasant. It leads through "the green pastures" by "the still waters." "Her ways are ways of pleasantness, and all her paths are peace."

5. When firm and passable. There are no sloughs in this way.

III. The directions. "Stand ye in the ways, and see, and ask, and walk."

1. They who seek this path should be cautious in their observations. "Stand," etc. We should always be solitious to know what is the right course. We should reconnoitre our position.

2. They who seek this path must be earnest in their inquiries. "Ask." How absurd for the traveler to inspect the various roads, and go to the one that pleases him best, when there are those at hand who will guide him into the right way.

3. They who seek this path should be prompt in entering thereon. "Walk therein." Consider the crime and folly of knowing the right way, only to neglect it. Enter, and "walk therein."

IV. The destination. "Ye shall find rest for your souls." In the journey there will be many of the blessings of rest enjoyed, such as contentment, satisfaction, cheerfulness, and security. The path leads to eternal repose, eternal happiness, eternal glory.

This path is the path of faith. They who tread it, first journey to the cross, and then, leaning upon the arm of the Beloved, go forward until they reach the final home of the saints.

Tends to Poverty.

"For the drunkard and glutton shall come to poverty." Prov. 23:21.

I have read a story of an expensive cocktail. It cost \$6,000. In New York is a man who once paid \$6,000 for a cocktail. A manufacturing company needed a manager. The salary was \$6,000 a year. The officers considered many candidates and decided to offer the position to a young man of unusual ability. The president and general manager invited the young man to lunch with them at a down-town club. They wanted to "look him over" just once more. An elaborate luncheon was ordered. The waiter was a long time in bringing the first course, and the guest began to appear ill at ease. He seemed uninterested in the conversation. Finally he turned toward the president and said, "Would you mind if I ordered a cocktail?" The other men exchanged surprised and significant glances but they called the waiter and the cocktail was ordered. In a little while the president excused himself and wrote this message on a telegraph blank: "The job is too big for a boozier. We can't run our business on cocktail power."

NO HASTE.

There are many stories of the old-time negro parsons in the remote South. This was given currency by a speaker from Georgia:

The parson was denouncing theft to his congregation, when he said: "If there is any member of this congregation who is guilty of theft he had better repent at once and be saved."

On his way home he was stopped by old Rastus, who had listened to the sermon intently. Don't yo' think, pahson, that nex Sunday will do jes as well as tonight to repent?" asked Rastus.

"But, Rastus, why not repent tonight and be saved, man?"

"Well, pahson, it's dis way," explained Rastus. "I want jes one mo' chicken fo' tomorrow's dinner, an' I know wha I kin git dat chicken widout bein' caught tonight."

"Well," said the parson, hesitating, "I reckon I better take dinner with you tomorrow, and we'll talk the matter over."

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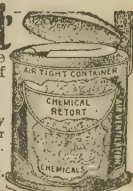
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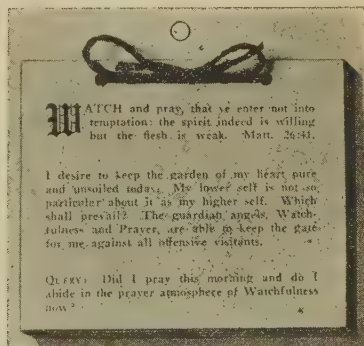
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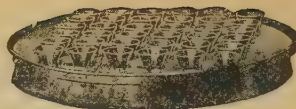
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